

December 13, 1961

REC-36 100-403529-308

Waynesboro, Virginia

Dear [REDACTED]

Your letter of December 8, 1961, with enclosure, has been received, and the interest which prompted you to write is appreciated.

Although I would like to be of service, information in FBI files must be maintained as confidential through a regulation of the Department of Justice. I am sure you will understand the reason for this policy and why I cannot furnish the specific data you requested.

I am enclosing some literature dealing with the general subject of communism which may be of assistance to you. It is also suggested you may wish to refer to my book, "Masters of Deceit," which was written in the hope that it would become a primer for those interested in learning the true nature and objectives of communism. You will probably be able to obtain a copy of it at your local library.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director



ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/10/01 BY 3163 E1/SH/ML

Enclosures (5)
4-17-61 Internal Security Statement
Communism and the College Student
Faith in God--Our Answer to Communism
Christianity Today Series - The Communist Menace
The Communist Party Line

NOTE: Correspondent is not identifiable in Bufiles. The 4¢ stamp he enclosed is being used in reply.

EFT:Ich (3)

TELETYPE UNIT ☐

DEC 13 3 23 PM '61
REC'D-READING ROOM

b6
b7C

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
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Malone _____
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Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

The Gospel of God's
Kingdom to Every
Kindred, People
Nation and Tongue

The
Church of God

Fourth Street and Winchester Ave.

Waynesboro, Va.

December 8, 1961 (Non Pentecostal)

Waynesboro, Va.

Phones:

Church — WH 2-9594

Residence — WH 2-9632

Federal Bureau of Investigation
Washington, D.C.

My dear Sirs:

I am interested in receiving factual material
on the infiltration of Communism in our CHURCHES,
SCHOOLS and GOVERNMENT.

Can you direct me a source where I may receive
the cold, hard facts on this subject.

Thanks sincerely,

Communist Infiltration into Religion

932218
ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 3505EIN/SAH/LR

REG-36

100-403529-308

EX-115

25 DEC 14 1961

ENCLOSURE
49 stamp

CORRESPONDENT

Hear "The Voice of Truth," Broadcast each Sunday afternoon 2:30-3:00 Radio Station (WAFC) 900 on the d

10:11:25 AM '61

REC-17 100-403529-309 December 13, 1961

[redacted]
Southern California School of Theology
at Claremont, California
Foothill Boulevard at College Avenue
Claremont, California

Dear [redacted]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/02 BY SP6 JES/abw

Dec 13 3 21 PM '61
REC'D-READING ROOM
FBI

I have received your letter of December 6. Your generous comments and the interest which prompted you to write are indeed appreciated.

In my book, "Masters of Deceit," I pointed out that it is a continuing program of the Communist Party to attempt infiltration of every part of our society, including religion. This is still true today. Fortunately, this evil conspiracy has not made any substantial penetration into our religious organizations, and the majority of our clergy are loyal to the United States. Of course, even one clergyman subscribing to the communist ideology is one too many. We are engaged in a world-wide struggle for survival against the worst form of totalitarianism ever established by man, and our churches will continue to be important targets in the over-all subversive plan of endeavoring to control our established institutions. Clergymen must be alert and continue to resist communism in the future.

I can assure you the statement mentioned in your letter was never made by me. In this connection, I can assure you that pursuant to the authority granted us, the FBI investigates all allegations of subversive activities. So that you may be fully informed concerning our responsibilities in these matters, I am enclosing one of our publications which may be of interest, as well as some material on communism you may like to read.

Sincerely yours,
J. Edgar Hoover

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DeLoach _____
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Gandy _____

MAILED 30

DEC 13 1961
COMM-FBI

DEC 21 1961

Enclosures (5)

(See ENCLOSURES and NOTE next page)

MAIL ROOM ☐ TELETYPE UNIT ☐

CJH:pjt (4)

12-13-61

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Enclosures (5)

Role of the FBI in the Federal Employee Security Program

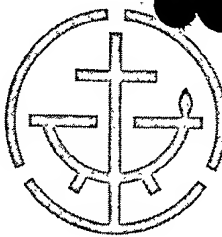
Faith in God--Our Answer To Communism

The Communist Party, USA (9-61 Social Order)

The Communist Party Line

Christianity Today Series (The Communist Menace)

NOTE: Bufiles contain no information concerning correspondent and his institution.



SOUTHERN CALIFORNIA

SCHOOL OF THEOLOGY AT CLAREMONT, CALIFORNIA
FOOTHILL BOULEVARD AT COLLEGE AVENUE / NATIONAL 6-3521

December 6, 1961

Mr. Tolson
Mr. Belmont
Mr. Mohr
Mr. Callahan
Mr. Conrad
Mr. Evans
Mr. Malone
Mr. Rosen
Mr. Sullivan
Mr. Tavel
Mr. Trotter
Tele. Room
Mr. Ingram
Miss Gandy

*Comenfil into
Religion*

Mr. J. Edgar Hoover
Director of Federal Bureau of Investigation
Washington, D. C.

EXP. PROC.

32 DEC 11 1961

Dear Mr. Hoover:

Recently I had occasion to be a speaker in a church meeting, during which a number of questions were raised regarding the Communist threat in American life. I am very much aware of the efforts of your office to alert the American people to the dangers inherent in possible Communist infiltration.

Two comments made at this meeting disturbed me and I write to you for some word of clarification. I cannot help but be impressed with the enormous respect in which you are held as one who truly assesses the many dimensions of this problem. Therefore, when I hear you quoted extensively and, many times ambiguously, I feel constrained to write to you and to hear directly from your office some clarifying word.

The first matter has to do with the degree to which you feel that Communists have infiltrated the churches. As an administrator in a theological school, this is a matter of great importance to me. It occurs to me that there is considerable excitement and little light in this matter, and that widespread damage is being done to the cause of the church by well-meaning but uninformed people. The blanket accusation that the American clergy cannot be trusted is certainly a dangerous accusation. I wonder if you would suggest some factual data which might be used in the context of this type of discussion as to how far you measure this threat in American life.

The second question raised at the meeting to which I have reference, has to do with the comment of one participant that you have claimed that there are 5,000 Communists in the State Department. My first reaction to this question was to assume that it was utterly absurd. The passion with which the questioner made the comment led me to take it with real seriousness and to suggest to him that I would write immediately to you and ask for clarification. I suggested that if this were indeed true, then your office would certainly have acted in concert with the administration and the Senate, and the courts in ferreting out such an unheard of turn of events.

I know of your keen interest in dispensing information in these matters and trust that you will be able to provide me with some suggestions that will enable me more adequately to deal with comments of this type. I must say, that I am quite disturbed at the growing irrationality that is apparent in this particular discussion in our American society. I look forward to hearing from you.

25 DEC 18 1961

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/14/01 BY 37663 BUL/BK/R

FTT/b

FBI

Date: 12/12/61

Transmit the following in _____
(Type in plain text or code)

Via AIRTEL _____
(Priority or Method of Mailing)

Mr. Belmont _____
Mr. Mohr _____
Mr. Callahan _____
Mr. Conrad _____
Mr. DeLoach _____
Mr. Evans _____
Mr. Malone _____
Mr. Rosen _____
Mr. Sullivan _____
Mr. Tavel _____
Mr. Trotter _____
Tele. Room _____
Mr. Ingram _____
Miss Gandy _____

~~CONFIDENTIAL~~

DECLASSIFIED BY 39463 ELM/MLH
ON 2/16/01

TO: DIRECTOR, FBI (100-387835)

FROM: SAC, WFO (100-25474)

COMMITTEE TO SECURE JUSTICE FOR MORTON SOBELL (CSJMS)
IS-C; ISA OF 1950
(OO:NY)

Communist Infiltration Into Religion

Enclosed for the Bureau are five copies and for New York and Charlotte one copy each of a letterhead memo concerning the demonstration at the White House on 12/12/61.

The source used in the letterhead memo is

[redacted] (u)

This letterhead memo is classified "~~confidential~~" since it contains information which could reveal a confidential source of continuing value and compromise the future effectiveness thereof.

The SA who observed the demonstration was SA C. EDWIN GLASS, JR.

Corporal [redacted] furnished the information in the memorandum to SA GLASS. He also stated that [redacted] gave his position to Corporal [redacted] as [redacted]

Corporal [redacted] also interviewed [redacted] who gave his address as [redacted] NYC. and his occupation as [redacted]. He is [redacted] years old. He told Corporal [redacted] that he was a friend of Mrs. SOBELL.

3-Bureau (Enc. 5) - ENCLOSURE
1-Charlotte (Enc. 1) (RM) (Info)
1-New York (Enc. 1) (RM) (100-107111)
1-WFO
CEG:mam
(6)

AGENCY 4-21001-051, RAB (Gandy)
REQ. REC'D
DATE FORW. 12-13-61
HOW FORW. 45
BY [redacted]

C. C. Wick AIRTEL

Approved: _____

Special Agent in Charge

Sent _____

22 DEC 15 1961

51 DEC 21 1961

CLASSIFIED BY 4943 BP/MLH
EXEMPT FROM GDS CATEGORY
DATE OF DECLASSIFICATION INDEFINITE

~~CONFIDENTIAL~~

ORIGINAL FILED IN 100-387835-2862

WFO 100-25474

Corporal [] asked HELEN SOBELL how long she intended to stay in Washington and she said she did not know. Corporal [] advised that this was her stock answer to that question.

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Lieutenant [] MPD, advised SA GLASS on 12/12/61, that [] was taken immediately from the White House to [] [] born [] in [] a married [] He gave his parents as [] He was then taken immediately to the court.

Copies of the attached letterhead memo are being furnished locally to ONI, PRNC; OSI, 4th District and G-2, MDW.



UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

~~CONFIDENTIAL~~

In Reply, Please Refer to
File No.

WASHINGTON 25, D. C.

December 12, 1961

COMMITTEE TO SECURE JUSTICE FOR MORTON SOBELL (CSJMS)
INTERNAL SECURITY - C;
INTERNAL SECURITY ACT OF 1950

The CSJMS is characterized in the Appendix.

A confidential source, who has furnished reliable information in the past, advised on December 8, 1961, that there was a meeting of the staff of the New York Committee to Secure Justice for Morton Sobell (NYCSJMS) on December 7, 1961, in New York City, and it was announced at this meeting by [redacted] East Coast organizer of the CSJMS, that [redacted] and the Sobell family would appear outside the White House in Washington, D.C. on December 12, 1961. At that time, [redacted] was to kneel in prayer and continue to do so until he was arrested under the "keep-moving law." Q41

On December 12, 1961, a Special Agent of the Federal Bureau of Investigation (SA of the FBI) observed [redacted] Helen Sobell, Morton Sobell's wife; and [redacted] arrive in front of the White House at 12:20 p.m. Helen and [redacted] put on signs indicating that Morton Sobell was innocent and deserved justice and started picketing at 12:30 p.m.

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At the same time the following literature, copies of which are attached, was being passed out by [redacted] a CSJMS member, according to the above source:

An undated letter of Reverend Peter McCormack, San Francisco, California.

An undated public statement of David Andrews.

An undated biographical sketch of David Andrews.

A letter dated November 7, 1961, to the Attorney General of the United States from David Andrews.

Attachments 4

APPROPRIATE AGENCIES
AND FIELD OFFICES
ADVISED BY ROUTING
SLIP (S) OF Class
DATE RP/mm 4-4-78

CLASSIFIED BY 4913 RP/gshv
EXEMPT FROM GDS, CATEGORY 2
DATE OF DECLASSIFICATION INDEFINITE 2/16/78

~~CONFIDENTIAL~~

DECLASSIFIED BY 3963 ERM/mec
ON 2/16/01
DEC 15 1961
XEROX

~~ENCLOSURE~~

ENCLOSURE

~~CONFIDENTIAL~~

RE: CSJMS

At 12:45 p.m., [] was observed to kneel on the sidewalk on Pennsylvania Avenue, N.W., directly in front of the front door to the White House. He grasped two of the iron bars of the fence in front of the White House. He was immediately approached by police officers of the Metropolitan Police Department (MPD), Washington, D.C., and taken into custody without a struggle.

Corporal [] MPD, advised on December 12, 1961, that [] gave his name as []
[] Corporal []
stated that [] explained to []
that he was violating the law and asked if he understood this.
When he said that he did, he was taken into custody on a charge
[] 1600 Pennsylvania Avenue, N.W."

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b7C

[] was taken into custody, Helen Sobell and [] discontinued their picketing and they and [] left the scene.

Mrs. Mary S. Markward, a self-admitted former member of the Communist Party (CP) in Washington, D.C. from 1943 to 1949, during which time she held various official positions, advised on February 2, 1944, that Helen Gurewitz (Helen Sobell, Mrs. Morton Sobell) was a member of the Education and Literature Committee of the CP in Washington, D.C. as of February 1, 1944.

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

APPENDIX

COMMITTEE TO SECURE JUSTICE FOR MORTON SOBELL

"Following the execution of atomic spies Ethel and Julius Rosenberg in June, 1953, the 'Communist campaign assumed a different emphasis. Its major effort centered upon Morton Sobell,' the Rosenbergs' codefendant. The National Committee to Secure Justice in the Rosenberg case - a Communist front which had been conducting the campaign in the United States - was reconstituted as the National Rosenberg-Sobell Committee at a conference in Chicago in October, 1953, and 'then as the National Committee to Secure Justice for Morton Sobell in the Rosenberg case'..."

("Guide to Subversive Organizations and Publications" dated January 2, 1957, issued by the House Committee on Un-American Activities, page 60.)

In September, 1954, the name "National Committee to Secure Justice for Morton Sobell" appeared on literature issued by the Committee. In March, 1955, the current name, "Committee to Secure Justice for Morton Sobell," first appeared on literature issued by the Committee.

The 1960-61 Borough of Manhattan telephone directory lists the "Committee to Secure Justice for Morton Sobell" as being located at 940 Broadway, New York, New York.

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

~~CONFIDENTIAL~~

REC- 75

100-40352-310

December 15, 1961

Mount Gilead, Ohio

Dear [redacted]

Your letter dated December 8, 1961, has been received, and I want to thank you for bringing your observations to this Bureau's attention.

Although I would like to be of service in connection with your specific inquiries, information in FBI files is confidential and available for official use only, due to regulations of the Department of Justice. I can advise you, however, that this Bureau has not labeled any organization in the manner you indicated, since we are strictly a fact-gathering agency of the Federal Government and, as such, do not make evaluations nor draw conclusions as to the character or integrity of any group, publication or individual.

In my book, "Masters of Deceit," I pointed out that it is a continuing program of the Communist Party to attempt infiltration of every part of our society, including religion. This is still true today. Fortunately, this evil conspiracy has not made any substantial penetration into our religious organizations. I would like to emphasize, however, that churches will continue to be important targets in the over-all subversive plan of endeavoring to control our established institutions, and we must remain alert to any attempts to replace our national traditions with the atheistic philosophy of communism.

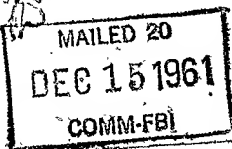
Enclosed is literature on the general subject of communism you may find pertinent at this time.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
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Trotter _____
Tele. Room _____
Ingram _____
Gandy _____



Enclosures (5)
Listed next page

NOTE next page

DCL:lcw (3) ROOM ☐ TELETYPE UNIT ☐

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/00 BY 7163 ELM JAC

58 DEC 27 1961

DEC 15 5 25 PM
REC'D READING ROOM

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[REDACTED]

Enclosures

The Faith to Be Free - Director's 12-7-61 speech
4-17-61 Internal Security Statement

The Communist Party Line

Christianity Today Series - The Communist Menace

Communism: The Bitter Enemy of Religion

NOTE: Correspondent is not identifiable in Bufiles.

b6
b7C

12/ 8/ 61.

MT. GILEAD, OHIO
PHONE 9631

Mr. J. Edgar Hoover

Federal Bureau of Investigation,
Washington, D. C.

Dear Sir:

0 Infiltration into Religion

Trying to be awake and alert, yet not wishing to be jumpy at shadows; I would like to report something I noticed the other day and have your opinion.

While attending a "Methodist Youth Fellowship" meeting with my son, we saw on a poster this terminology- "Cell Prayer Group." True no one groups has a monopoly on words, and yet the word "Cell" suggested only one thing to me; communism.

We do have a youth Prayer group which meets quite secretly, even the Preacher is not permitted to enter or attend. This has given the Church officials considerable concern, no one knows what is said or done at these meetings. ? Where from here?

It seems I have read or heard that there is listed some "Methodist" organization which has been infiltrated, and is considered communistic by the "F.B.I." What is the organization?

If this deserves further questioning or study, please notify me.

Respectfully Yours,

EX-100

REC-75

100-403529-310

310

4 DEC 20 1961

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 39063 EMB/ARL

CORRESPONDENCE

*md
ack-let
12-15-61
ack/baw*

UNITED STATES GOVERNMENT

Memorandum

TO: DIRECTOR, FBI

DATE: December 20, 1961

FROM: SAC, CLEVELAND (100-25807) (C)

SUBJECT: UNKNOWN SUBJECT; Distribution of
CP Membership Card. [REDACTED]

South Amherst, Ohio
SM - C

RELIGION

Reference is made to Bureau letter addressed to
[REDACTED] South
Amherst, Ohio, 11/24/61.

[REDACTED]
South Amherst, Ohio, advised on December 4, 1961.
she and her husband are the custodians of [REDACTED]

[REDACTED] age [REDACTED] years, who is [REDACTED] She
stated the first weekend of September, 1961, her
sister attended a religious retreat of the First
Congregational Church which was held at a YMCA
camp located in Brownhelm Township, Ohio. [REDACTED]

[REDACTED] stated this is a youth group activity of
the First Congregational Church and when her sister
returned from this retreat, she had a card indicating
she was a member of the Communist Party. [REDACTED]

[REDACTED] stated she discussed this matter with her minister,
[REDACTED] of the First Congregational Church
in South Amherst, Ohio. He stated, although he did not
attend the retreat, it was his opinion the cards
similar to these in possession of her sister were
a part of the program for the retreat wherein the
topic Christianity vs. Communism was discussed.

[REDACTED] stated she was unable to obtain the
card from her sister and as her relatives were of
the opinion she was imagining things she was unable
to furnish further information. [REDACTED] requested
she be recontacted in approximately one week.

- ② - Bureau (RM)
1 - Cleveland

RHW:cmz
(3)

REC-70

100-403529-311

DEC 22 1961

JAN 2 1962

CV 100-25807

On December 12, 1961, [redacted] was recontacted at which time she displayed the aforementioned card which she had obtained from [redacted]. This card was pink in color, 2 1/2" X 3 3/4", printed, and stated: "This is to certify that [redacted] is a member in good standing of the Communist Party." It was signed [redacted]

[redacted] furnished this card and it is retained in the files of the Cleveland Office.

On December 12, 1961, [redacted] advised she attended a Camp Retreat of the Medina Association of the First Congregational Church which was held the first weekend of September, 1961, at the YMCA camp in Lorain County, Ohio. She advised between 75 and 100 high school students attended this retreat. During the retreat a discussion was held on the subject Christianity vs. Communism and it was pointed out how Christianity could combat Communism. She stated the card, described above, was given to her at the time of her registration at the retreat and signified her part in the discussion. She stated there was no attempt to recruit anyone into the Communist Party and actually was a discussion period in which it was shown how to combat Communism by living a life according to the teachings of the church. [redacted] stated she did not personally know [redacted] or [redacted] whose names were on the card, but did know that [redacted] was a high school student in Wellington, Ohio, who also attended the retreat.

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In view of the fact the above described card was apparently a part of a program of a religious retreat of the First Congregational Church and no attempt was made to recruit for the Communist Party, it is felt no additional investigation is warranted and this matter is being considered closed UACB.

1 - Mr. Simpson

SAC, Cleveland

1-4-62

Director, FBI

INFORMATION CONCERNING
(INTERNAL SECURITY)

COMMUNIST INFILTRATION INTO RELIGION

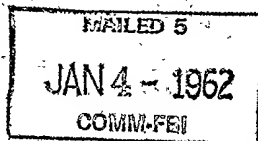
ReBulet dated November 24, 1961, directed to

South Amherst, Ohio, copies of which were designated for your office with the request that correspondent and her sister be interviewed.

Bufiles fail to reveal receipt of the results of these interviews, and you are requested to furnish the results at once.

In the event this data has been submitted to the Bureau, furnish the date and caption of your communication.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 3903 BMD/DAK



EX 100

REC- 54

100-403529-312

18 JAN 5 1962

RDS:pw
(4)

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Gandy _____

3 JAN 10 1962

MAIL ROOM ☒ TELETYPE UNIT ☐

Office Memorandum • UNITED STATES GOVERNMENT

TO : Director, FBI

DATE: January 9, 1962

FROM : SAC, Cleveland (100-25807)

SUBJECT

[REDACTED]
INFORMATION CONCERNING
(INTERNAL SECURITY)RELIGIOUS

ReBulet dated 1-4-62, captioned as above.

Cleveland letter was submitted December 20, 1961,
captioned, "UNKNOWN SUBJECT: Distribution of CP
Membership Card. [REDACTED]"

[REDACTED] South Amherst, Ohio; SM - C."

②-Bureau (RM)
1-Cleveland
AWP:bn
(3)ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/6/01 BY 39063572/ach

REC-46

100-403529- 313

JAN 10 1962

EX-113

278
57 JAN 15 1962b6
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REC-71 100-403529-314
EX-115

January 9, 1962

MA +
[Redacted]
Darnell, Louisiana

Dear [Redacted]

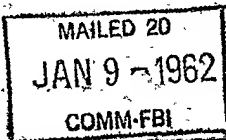
The letter of January 2, 1962, from you and your husband, has been received, and I certainly appreciate your very gracious comments concerning my administration of the FBI and my book, "Masters of Deceit."

With regard to the matter you discussed, I pointed out in my book that it is a continuing program of the Communist Party to attempt infiltration of every part of our society, including religion. This is still true today. Fortunately, this evil conspiracy has not made any substantial penetration into our religious organizations. I would like to emphasize, however, that churches will continue to be important targets in the over-all subversive plan of endeavoring to control our established institutions, and we must remain alert to any attempts to replace our national traditions with the atheistic philosophy of communism.

In view of your interest, I am enclosing some material on the general subject of communism you may like to read.

Sincerely yours,

J. Edgar Hoover



ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/14/01 BY 350639 JAC/LR

Enclosures (5)

(see ENCLOSURES and NOTE next page)

RLR:kkw

(3)

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[REDACTED]

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Enclosures (5)

3-60 LEB Introduction and An Analysis of the 17th Nat'l Convention CP, USA
Faith in God--Our Answer to Communism

The Communist Party Line

One Nation's Response To Communism

Christianity Today Series (The Communist Menace)

NOTE: Bufiles contain no identifiable information concerning [REDACTED]
[REDACTED]

Darroll, Louisiana
January 2, 1962

Mr. J. Edgar Hoover, Director
Federal Bureau of Investigation
Washington D.C.

Mr. Tolson	
Mr. Belmont	
Mr. Mohr	
Mr. Callahan	
Mr. Conrad	
Mr. DeLoach	
Mr. Evans	
Mr. Malone	
Mr. Rosen	
Mr. Sullivan	
Mr. Tavel	
Mr. Trotter	
Tele. Room	
Mr. Ingram	
Miss Gandy	

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 3486356/Jan

Dear Mr. Hoover,

your book "Masters of Deceit"
is a most frightening and yet a
most enlightening book. We do hope more
Americans will read it. We who here,
appreciate it very much.

My husband and I are very
much concerned about Communism and
how to recognize it and how to combat the
growing tide. We are Methodists and
are being told that there is no communism
in our Protestant Churches today. We
do not believe this to be the true picture -

Get me do not know how to obtain the
information about Communism

CORRESPONDENCE

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b7c

JAN 5 1962

351

EX-115

REC-71 100-403529-314

20 JAN 5 1962

un-~~un~~ion churches). We do not want to be
divided nor misled - the Truth, ~~as~~ we
know, is the only thing that can keep
us free. Will you please advise
us as to the best source of information?
It is not our desire nor intention to
accuse anyone of being a communist but
we do want and need a true picture.
Are we asking too much?

b6
b7C

Mrs. Hoover, we believe you to
be a true American - one who is highly
respected and trusted by everyone.
We thank God for such a man of
great faith, as you.

Most sincerely,

[Redacted Signature]

Darnell, La.

TRUE COPY

[Redacted]
Darnell, Louisiana
January 2, 1962

Mr. J. Edgar Hoover, Director
Federal Bureau of Investigation
Washington D. C.

Dear Mr. Hoover,

Your book "Masters of Deceit" is a most frightening and yet a most enlightening book. We do hope more Americans will read it. We who have, appreciate it very much.

My husband and I are very much concerned about communism and how to recognize it and how to combat the growing tide. We are Methodists and are being told that there is no communism in our Prostantents Churches today. We do not believe this to be the true picture--yet we do not know how to obtain the best information about communism in our churches. We do not want to be divided nor misled--the truth, we know, is the only thing that can keep us free. Will you please advise us as to the best source of information? It is not our desire nor intention to accuse anyone of being a communist but we do want and need a true picture. Are we asking too much?

b6
b7C

Mr. Hoover, we believe you to be a true American--one who is highly respected and trusted by everyone. We thank God for such a man of great faith, as you.

Most sincerely,

[Redacted]
Darnell, La.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 11/6/01 BY 35063 EFW/act

1/11-8-62
bbw
ack 1-9-62 none
ALR: bbw

8/1/82 R

EX-108

REC-37

100-403529-315

January 29, 1962

[Redacted Address]

Columbia, South Carolina

Dear [Redacted Name]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/81 BY 3406 B E W / JAR / K

REC'D-READING ROOM
FBI

JAN 29 3 49 PM '62

I have received your letter of January 24th, with enclosure, and the interest prompting you to communicate with me is appreciated.

With respect to your discussion, it is a pleasure to clarify my position for you on the subject of communism and religion. In my book, "Masters of Deceit," I pointed out that it is a continuing program of the Communist Party to attempt infiltration of every part of our society, including the field of religion. This is still true today. Fortunately, this evil conspiracy has not made any substantial penetration into our religious organizations. I would like to emphasize, however, that churches will continue to be important targets in the over-all subversive plan of endeavoring to control our established institutions, and we must remain alert to any attempts to replace our national traditions with the atheistic philosophy of communism.

b6
b7C

I am enclosing some material you may like to read. Some of these items contain suggestions as to how citizens can defend our democratic way of life against the false doctrine of communism. You may also wish to read "Masters of Deceit," which I believe will make clear to you the deceitful ways of the Communist Party, USA.

Sincerely yours,

J. Edgar Hoover
John Edgar Hoover
Director

MAILED 20
JAN 29 1962
COMM-FBI

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

RECEIVED DIRECTOR
FEB 5 1962
Enclosures (3)

(SEE ENCLOSURES AND NOTE NEXT PAGE)

MAIL ROOM ☐ TELETYPE UNIT ☐
JCF:rjg (3)

[redacted] The Faith To Be Free, 12-7-61

Criss Award Speech

Deadly Contest

10-61 LEB Introduction

Faith in God - Our Answer to Communism

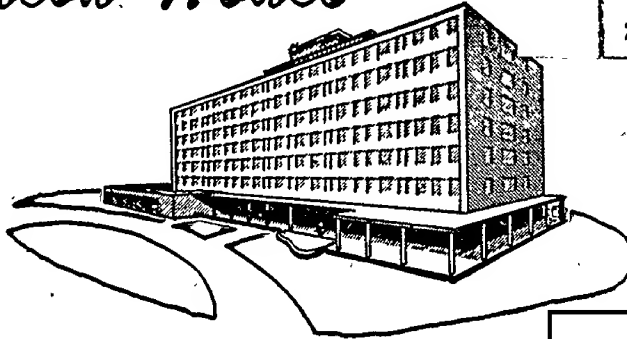
The Communist Party Line

b6
b7C

S.P.
NOTE: Bufiles contain no information identifiable with correspondent, and unable to identify [redacted] on basis of information received. The quotation beginning with the words "I confess to a real apprehension --" in second paragraph of the newspaper clipping sent in by correspondent was taken from the Director's testimony before the House Un-American Activities Committee on March 26, 1947. The comments immediately preceding this quotation and the comments in the third paragraph of this clipping which were attributed to the Director could not be located. Editorial ticklers reflect cordial correspondence with both "The Columbia Record" and "The State" newspapers.

49

The Clemson House



Carolina's Smartest Hotel

Clemson, S. C.

Mr. Tolson	_____
Mr. Belmont	_____
Mr. Mohr	_____
Mr. Callahan	_____
Mr. Conrad	_____
Mr. Evans	_____
Mr. Malone	_____
Mr. Rosen	_____
Mr. Sullivan	_____
Mr. Tavel	_____
Mr. Trotter	_____
Tele. Room	_____
Mr. Ingram	_____
Miss Gandy	_____

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/14/01 BY 39663E1W/JAL/LL

Columbia, S.C.
Jan. 24 - 1962

Mr. J. Edgar Hoover
Chief - Fed. Bureau of Investigation
Washington - D. C.

Dear Mr. Hoover:

The enclosed letter from
a [redacted] of Aiken,
South Carolina appeared
in The Columbia S.C. State
Jan. 21.

Since he quotes you at
length with regard to certain
Church organizations. I
think you are entitled to
know how you are being
used.

22 JAN 30 1962

The Clemson Agricultural College of South Carolina

EXP. PROC.

JAN 25 1962

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b7c

REC-37

100-403529-315

EX 108

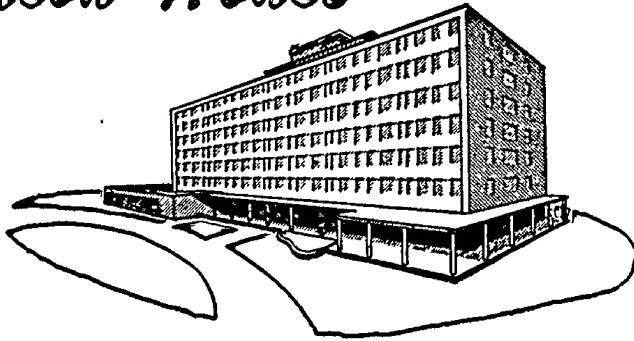
8-jck

Communist Infiltration Into Religion

ENCLOSURE

Attorney and
Jackson and
ACK
1-29-62
JCF/H

The Clemson House



Carolina's Smartest Hotel

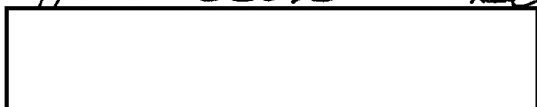
Clemson, S. C.

It is within the realm of possibility that the letter is fictitious.

At all events I think that his letter unwittingly or otherwise serves the cause of Communism in its assaults and attempts to undermine one's faith.

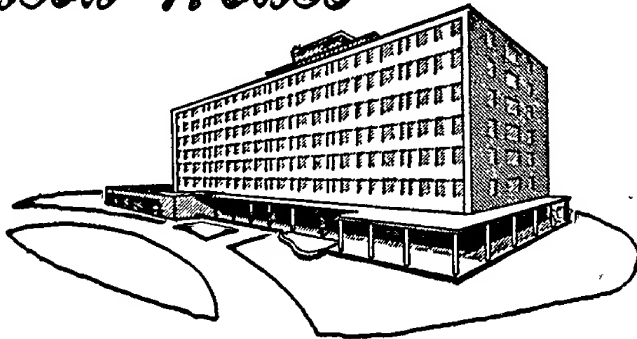
If there are Communists at work in the Churches they need to be exposed. But the job of ~~exp~~ exposing them is for delegated agencies.

To deny that the gospel of Christ was social as well as personal is to deny knowledge of Christ. Yet that is the position taken by the said



The Clemson Agricultural College of South Carolina

The Clemson House



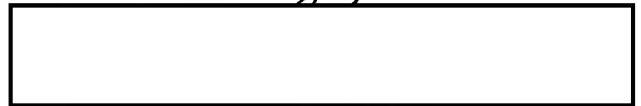
Carolina's Smartest Hotel

Clemson, S. C.

I would appreciate anything
that you might say or do to
clarify the matter in question.

Sincerely,

b6
b7C



TRUE COPY

The Clemson House

Carolina's Smartest Hotel
Clemson, S. C.

[REDACTED]
Columbia, S. C.
Jan. 24- 1962

Mr. J. Edgar Hoover
Chief - Fed. Bureau of Investigation
Washington - D. C.

Dear Mr. Hoover:

The enclosed letter from a [REDACTED] of
Aiken South Carolina appeared in The Columbia S. C. State
Jan. 21.

b6
b7C

Since he quotes you at length with regard to certain
Church organizations I think you are entitled to know how you are
being used.

It is within the realm of possibility that the letter
is fictitious.

At all events I think that his letter unwittingly or
otherwise serves the cause of Communism in its assaults and
attempts to undermine one's faith.

If there are Communists at work in the Churches
they need to be exposed. But the job of ~~esp~~ exposing them is for
delegated agencies.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 39663 Eln Dnaka

*nmcl
ACK
1-29-62
gcF/17pdh
T.C.
1-26-62-nap*

ACK

To deny that the gospel of Christ was social as well as personal is to deny knowledge of Christ. Yet that is the position taken by the said [redacted]

I would appreciate anything that you might say or do to clarify the matter in question.

Sincerely,

[redacted]

b6
b7C

The Clemson Agricultural College of South Carolina

Red Designs and Church Trends

Reader Warns of Communists' Atheism

To the Editors:

When a clergyman denies that there has been any penetration of religious groups by Communists, or by Communist propaganda, then look upon that person as ignorant of the facts.

The patriot, J. Edgar Hoover, is well aware of the Communist dupes in religion. Mr. Hoover has said that the Communists "have operated under the guise of some church commission or religious body and it is ghastly to see the monster atheism being nourished in the churches which it seeks to destroy. . . I confess to a real apprehension so long as Communists are able to secure ministers of the gospel to do their evil work."

Mr. Hoover says that the Communist tactic is to get clergymen or laymen to sign Communist sponsored petitions which favor Communist objectives while cleverly hiding the Communist inspiration.

Herbert Philbrick, author and for nine years an undercover agent for the F.B.I. said, "We are losing the fight for freedom. There are more names of ministers than any other profession on the list of Communist supporters in this country."

Matt Cvetic, famous F.B.I. undercover man for nine years within the Communist Party said, "Many American clergymen and church laymen are not aware that the Reds have a well worked-out plan for the infiltration of our churches and church organizations."

On Feb. 25, 1960, Richard Arons, staff director of the House Committee on Un-American Activities, during questioning of Secretary of the Air Force Dudley C. Sharp, stated in Issues Presented by Air Reserve Center Training Manual (page 1303) . . . the chairman (of the HUAC) issued a statement to the effect that the leadership of the National Council of Churches of Christ in the United States of America had hundreds or at least over 100 affiliations with Communist fronts and causes. The aggregate affiliations of the leadership, instead of being in the hundreds, as the chairman first indicated, is now, according to our latest count, in the thousands, and we have yet to complete our check, which would certainly suggest, on the basis of the authoritative sources of this committee, that the statement that there was infiltration of fellow-travelers in churches and educational institutions is a complete understatement."

The National Council of Churches is listed in the Senate's Internal Security Committee Hearing on Communist infiltration in the nuclear test ban movement on May 13, 1960, as being one of the "organizations favored by Communists" (page 34 of hearing).

If you want to know whether or not certain leaders and pronouncements of the National and World Council of Churches have aided the Communist cause, even if unwittingly, then turn back to the pages of "The Worker," the mouthpiece of the Communist Party in the United States. I have before me "The Communist Worker," Nov., 1958. The headlines read "38 Million Protestants Tell Ike: Recognize China."

This article dealt with the Fifth World Order Study Conference of the National Council of Churches which was held in Cleveland in November, 1958. The National Council of Churches urged that the United States recognize the inhuman Red Chinese regime and back its admission to the United Nations.

The fact that this satanic tyranny has broken up millions of Chinese families and placed them into animal-like communes and murdered Americans did not faze the hierarchy who control the National Council's policies.

It is incomprehensible to me how the National Council of Churches, a religious organization (but acts like a political organization) and the Methodist Social Concern Board has had enough initiative to denounce congressional investigations and to criticize the film "Operation Abolition" and anti-Communists. But it has not had the strength to combat Communism.

The House Un-American Activities Committee has performed a tremendous service for the Christian people and clergymen in the United States by exposing the Communist conspiracy's war against Christianity from within. The church leaders in the National Council of Churches should use this vital information. The House Un-American Activities Committee has made available instead of viciously attacking the committee for exposing the Communist conspiracy, not only in the churches, but anywhere.

The Congressional Record dated March 3, 1960 stated: "The National Council of Churches of Christ is probably a powerful political lobby for socialism, hiding behind the facade of a Christian name and enjoying the tax ex-

emption of a church institution. The anti-Communists who complain about the socialism and Communist infiltration into the National council are precisely the people who want to protect the Christian churches; want to protect them from the pro-Communist leadership of the national council."

I am a Methodist and quite concerned that my church does not support the faith of our fathers and the principles and traditions which have made our country great. In recent years, this situation has built up steadily in proportion as my church has turned from emphasis upon individual salvation to collectivist political action and social reform.

The majority of America's clergymen are dedicated and loyal and would not take a part in an attempt to neutralize against world conquest by the Communists, which some liberal church programs and church organizations are trying to do with their attitude of peace-at-any-price and compromise with atheism.

Christianity is the strongest single bulwark against atheistic Communism. Defend your religion and your church against the social gospel and any social reform influence. By returning to the Christian Gospel we can defeat Communism.

JACK JACKSON,

Aiken.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 3706 3151 w/LAN

The State
AND
The Columbia Record
Columbia, S.C.
1-21-62

100-403529-315

CLOSURE

January 31, 1962

REC-26

100-403529-316

JAN 31 3 48 PM '62
REC'D-READING ROOM
FBI

[Redacted]
Pine Forest Methodist Church
Route 2, Box 551
Pensacola, Florida

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/11 BY 3906 CBT/PAE/12

Dear [Redacted]

I have received your letter of January 24th, and the interest prompting you to communicate with me is appreciated.

While I would like to be of assistance to you, the FBI is strictly an investigative agency of the Federal Government and neither makes evaluations nor draws conclusions as to the character or integrity of any organization, publication or individual. In this connection, information contained in our files must be maintained as confidential in accordance with regulations of the Department of Justice. In view of the foregoing, I want to assure you that no list was furnished to [Redacted] by me or by any member of this Bureau. I am unable to comment in the manner you have suggested concerning the other matters you have discussed.

Enclosed is some material on the general topic of communism you may like to read.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

MAILED 20
JAN 31 1962
COMM-FBI

Enclosures (4)
The Deadly Contest
10-61 LEB Introduction
The Faith To Be Free--Criss Award Speech, 12-7-61
The Communist Party, Inc.

NOTE: See next page.

MAIL ROOM [] TELETYPE UNIT []
JCF:lch (3) lch

b6
b7c

[REDACTED]

NOTE: Bufiles contain no information identifiable with correspondent.

[REDACTED] might be Dr. Clyde R. Miller, Chairman, Methodist Federation For Social Action. In Jones to Nichols memo on Clyde Raymond Miller dated 2-27-50, it was pointed out that while we have no indication that Miller is a member of the Communist Party, he is a member, sponsor, adviser, or director of and a spokesman for many communist front or communist dominated, infiltrated or controlled organizations. Miller is on the "list of persons not to be contacted." The Methodist Federation for Social Action has been cited by the Un-American Activities Committee. Bufile 100-77936.

b6
b7C

Pine Forest Methodist Church

ROUTE 2, BOX 551
PENSACOLA, FLORIDA

CHURCH OFFICE 455-2719
PARSONAGE 455-2360

[Handwritten signatures and initials over the list]
Mr. Belmont
Mr. Mohr
Mr. Callahan
Mr. Conrad
Mr. DeWitt
Mr. Evans
Mr. Malone
Mr. Rosen
Mr. Sullivan
Mr. Tavel
Mr. Trotter
Tele. Room
Mr. Ingram
Miss Gandy

January 24, 1962

Communist Infiltration into Religion

[Handwritten initials]
Mr. J. Edgar Hoover
Director of the Federal Bureau of Investigation
Washington 25, D. C.

My dear Mr. Hoover:

[Redacted] has made the statement to me personally and in public several times that he has a list of Methodist ministers who are known to be Communist sympathizers. He says that this list was furnished by you or at least your office.

If such a list is available from your office I would like to have a copy. I will be very grateful if you will send me one.

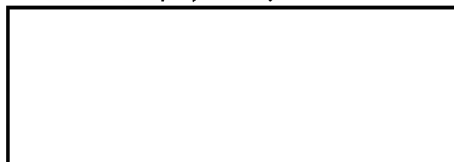
Do you know of any Methodist minister, bishop or officials of The Methodist Church who are known Communists?

I am weary of hearing people charged that the Methodist Church is infiltrated by Communists, particularly at the top level.

Would you mind giving me your personal opinion about the strength, if any of Communist influence within The Methodist Church?

Sincerely yours,

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 39663ELW/JAN
LR



[Handwritten signature]
JAN 26 1962

WMA/jl

REC-26

100-403529-316

9 FEB 5 1962

EX. - 107

[Handwritten notes]
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ack 3/62
1-33
JCF/mop

[Handwritten note]
8-207

911-X3
REC-70 100-403529-317

February 12, 1962



Louisville 13, Kentucky

Dear [Redacted]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 37063 EIM/SAK/AL

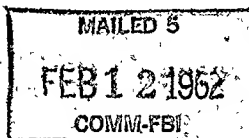
REC'D-READING ROOM

FEB 12 12 07 PM '62

Your letter of February 6, 1962, has been received, and I can understand the concern prompting you to write.

With respect to your query regarding the address delivered by Mr. Sullivan in Cincinnati, Ohio, on February 22, 1961, I can assure you he made the statements you set forth in your communication. In response to your inquiries, I have consistently stated that churches have been and will continue to be important targets in the over-all communist program of endeavoring to infiltrate our established institutions, and we must remain alert to such efforts to subvert our way of life. The communists have tried to infiltrate every part of our society, including the field of religion. Fortunately, this evil conspiracy has not made any substantial penetration into our religious organizations. Patriotic Americans must continue to take a firm stand against communism and combat it wherever possible. This opposition must be careful, constructive and positive, and it must always be kept within the due process of law.

In view of your concern, enclosed is some material I hope you will find of interest.



Sincerely yours,

J. Edgar Hoover

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

Enclosures (5)

(SEE ENCLOSURES AND NOTE NEXT PAGE)

FEB 20 1962

RLR:rjg (3)

MAIL ROOM ☐ TELETYPE UNIT ☐

SEC'D. H. W. ON

[REDACTED]
2-12-62

ENCLOSURES (5)

Faith in God--Our Answer to Communism
What You Can Do To Fight Communism
Let's Fight Communism Sanely
Internal Security statement 4-17-61
The Communist Party Line

b6
b7C

NOTE: Bufiles contain no record of correspondent. The quotation from Mr. Sullivan's speech which she asks about in her letter was part of the address he delivered in Cincinnati on 2-22-61, entitled "Communism and Religion."

Communist Infiltration Into Religion

2961 8 831

LOUISVILLE 13, KENTUCKY

February 6, 1962

Dear Mr. Hoover,

Yesterday I was in a group which discussed the extent to which the Protestant clergy and the Protestant church is infiltrated with communism. Both sides of the controversy used you as an authority to back up their claims. It was most confusing, and surely both sides could not have been interpreting your position correctly. Could you give me the findings of the F.B.I. on this matter?

Your Chief Inspector William C. Sullivan is reported to have said on February 22, 1961, at Cincinnati when his appearance was sponsored by the U. S. Citizens Committee of Cincinnati, "The truth of the matter is that the Communist party, U. S. A., has not achieved any substantial success in exerting domination, control or influence over America's clergymen or religious institutions on a national

Mr. Tolson	
Mr. Belmont	
Mr. Mohr	
Mr. Callahan	
Mr. Conrad	
Mr. DeLoach	
Mr. Evans	
Mr. Malone	
Mr. Rosen	
Mr. Sullivan	
Mr. Tavel	
Mr. Trotter	
Tele. Room	
Mr. Ingram	
Miss Gandy	
Protes-	

b6
b7C

EX-115
REC-70

100-403529-317

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/6/01 BY 39023EW/JAR/14

25 FEB 14 1962

8/18/82

ask 2-7-62
RJ King

RECEIVED -
FBI
FEB 8 1 56 PM

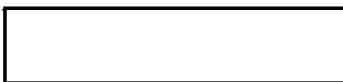
FEB 8 2 13 PM '62

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FBI

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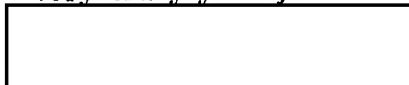
FEB 13 8 12 AM '62



LOUISVILLE 13, KENTUCKY

scale. There can be no question as to the loyalty of the overwhelming majority of the American clergy to our nation and the fact that they have been among the most consistent and vigorous opponents of communism." Is this a correct quotation, and does it represent your opinion and the findings of the F. B. I.

Very truly yours,



b6
b7C

REC-46

100-403529-318

February 13, 1962

Manhattan Beach, California

Dear [redacted]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 31063 EIW/JAN

REC'D-READING ROOM
FBI
FEB 13 2 27 PM '62

Your letter postmarked February 7, 1962, was received in Mr. Hoover's absence from the city, and I know he would want me to thank you for your interest in writing. In response to your request, enclosed is a copy of the tenor of remarks made by Assistant Director William C. Sullivan in Cincinnati on February 22, 1961, together with some other material on the menace of communism I thought you might like to read.

Sincerely yours,

Helen W. Gandy
Secretary

MAILED 5
FEB 13 1962
COMM-FBI

1 - Los Angeles Enclosure

Enclosures (5)

Communism And Religion

What You Can Do To Fight Communism

The Communist Party Line

The 4-1-61 LEB Introduction

Let's Fight Communism Sanely!

57 FEB 21 1962

BS:blc (4)

(See note next page)

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Gandy _____

MAIL ROOM ☐ TELETYPE UNIT ☐

[REDACTED]

NOTE: Bufiles reflect that since 1958, [REDACTED] has furnished nonspecific information to the Los Angeles Office concerning allegations of procommunist activity in her area. In March, 1961, she advised she had done considerable research analyzing programs presented by her church and she authored a 35-page document showing the close parallel of the program of the Community Church in Manhattan Beach with the Communist Party program and line. Bufiles contain no information identifiable [REDACTED]

with respect to communist infiltration of churches, it is not deemed advisable to have the Director write her and possibly misuse his letter in connection with her argument with [REDACTED]. It is felt her letter should be acknowledged by in-absence reply.

b6
b7C

Mr. J. Edgar Hoover
Federal Bureau of Investigation
United States Government
Washington , D.C.

Re: Cincinnati Speech by
Assistant to Mr. Hoover
Mr. Sullivan. Date ?.

Dear Mr. Hoover:

*Communist Infiltration
into Religion*
On Wednesday Evening, Jan. 31, 1962, I attended, as guest, a
dinner meeting for the Palos Verdes Council of Churches. One
of the ten chapters of the National Council of Churches. This
was held at St. Frances Church, Episcopal, [redacted]

Speaker was a [redacted] of All Souls Church, Pasadena, *Calif.*
Signer of three petitions for Episcopal minister Melish and
by his own admission, a member of the American Civil Liberties
Union since 1947 when he was student minister to students at the
U. of Michigan. Occasionally, he would preach a sermon at St.
Andrews Church, where we were members at the time. He is not
th etype of minister that gives one something to take home after
he is through talking. Now he is director, -or president of the
Southern California -Arizona branch of the the National Council
of Churches.

His talk concerned the people (or kinds of people) against the
National Council of Churches. The first kind he had no charity
for were the 'fundamentalists' (believers , literally, in the
Apostles Creed which is a part of the Episcopal Services as well
as the Lutheran and other faiths as well.) He presented the spec
tacle of a protestant 'Christian' minister who doesnt believe in
anything but national and world relief and social action.

I asked him a question, when the proper time came and I was
recognised by the chairman. This question angered him and
every one else but a few. Then I congratulated him on his speech
saying that he was one of the most clever speakers I had ever
heard- especially when he so casually swept 6000 educators
and ministers under the rug. That I had the documentation in the
house concerning these particular people as being frontiers for
the communist party.

He then answered that a Mr. Sullivan, an assistant to J. Edgar
Hoover said that there were no communists in the ministry and r
read some excerpt that from a speech that Mr. Sullivan had given
in Cincinnati to prove it.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/11/01 BY 39063 ELW/JAL

Now this man is top drawer anti- Christ and is well trained for his work. I do not think that all of the speech was read to the audience. Therefor, I wondered if it would be possible for me to have a copy of Mr. Sullivans speech. I do not know Mr. Sullivans initials or I would write to him directly. I do not remember the date Mr. Sullivan was to have given this speech.

I have come to the conclusion that our ministers do not h,ve to be communists. All they have to do is throw out the basic tenets of the Christian Faith, and they promote the liberal?line They believe in nothing.

I told [] that he was blasphemous. That, if he were a Christian, he would be loyal to his country instead of joining an organization that was a transmission belt for communist causes. That since he wasnt a Christian, he had no right to present himself to others as a Christian minister.

The attack on the fundamentalists continues and is part of the Communist Line- even for Edith Green who says that our small minority is giving the party a bad time.

Thank you for any help you can give me on this matter

I remain,

Sincerely,

[]

[]
Manhattan Beach, California
February 21, 1962

REC'D
FEB 9 2 1962

FEB 9 1 11 PM '62

REC'D
FEB 3 4 44 PM '62
FBI

12 DIRECTOR

b6
b7C

UNITED STATES GOVERNMENT

Memorandum

Tolson _____
 Belmont _____
 Mohr _____
 Callahan _____
 Conrad _____
 DeLoach ☒
 Evans _____
 Malone _____
 Rosen _____
 Sullivan _____
 Tavel _____
 Trotter _____
 Tele. Room _____
 Ingram _____
 Gandy _____

TO : Mr. Mohr

DATE: February 21, 1962

FROM : C. D. DeLoach

SUBJECT:

O Religion

THE METHODIST CHURCH
100 MARYLAND AVENUE, NORTHEAST
WASHINGTON, D. C.

Yesterday, 2-20-62, captioned individual telephonically contacted the Bureau and spoke with SA in my office.

b6
 b7c

advised that the ministers of their church in the State of Mississippi are having a very rough time with individuals and organizations who are alleging that the Methodist ministry in Mississippi and elsewhere is communist infiltrated. He stated that these individuals and groups are using as a basis for their charges material from the Circuit Riders. said that unfortunately, to back up their charges, these groups are also misquoting the Director or quoting him out of context. The purpose of call was to request any speeches, articles, etc., wherein Mr. Hoover had commented concerning communism and religion. He stated he merely wanted this material so that when charges were hurled and when the Director was quoted he could check to be certain the Director was quoted correctly as he said he was well aware of the Director's true stand in this matter. was referred to the chapter on religion in "Masters of Deceit," and advised he had already read the book and was well acquainted with this particular chapter.

At his request, he was forwarded routine reprints concerning communism in religion without cover letter.

RECOMMENDATION:

None. For information.

ALL INFORMATION CONTAINED
 HEREIN IS UNCLASSIFIED
 DATE 2/16/01 BY 21063 ERM/AN/K

100-403529-319

REC-45

13 FEB 26 1962

CRIME RESEARCH

DGH:jcs
 (2)

MAR 1 1962

February 23, 1962

100-403529-320

Honorable Ed Edmondson
House of Representatives
Washington 25, D. C.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 11/6/01 BY 31063 EIW/HAL

My dear Congressman:

Mr. Cartha D. DeLoach has referred
your letter of February 19, 1962, to me. I regret
that, in line with long-standing policy, I am unable
to comment concerning the material you furnished.
I do hope you will understand my position in this
regard. The items you enclosed are being returned.

Sincerely yours,

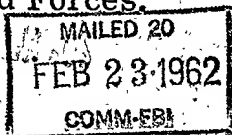
J. Edgar Hoover

Enclosures (3)

NOTE: Edmondson is on the Special Correspondents' List. He is a former
Special Agent, having EOD 12/2/40 and resigned voluntarily 1/18/44 to enter
the Armed Forces.

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

JVA:jrb
(6)



14 1962
314

3 13 PM '62
RECEIVED-DIRECTOR

(Note continued on page 2)

MAIL ROOM ☐ TELETYPE UNIT ☐

FEB 23 4 36 PM '62
REC'D-READING ROOM
FBI

Letter to Honorable Ed Edmondson

NOTE: continued

Edmondson encloses a letter from [] a member of the Official Board of the First Methodist Church in Shreveport, Louisiana. [] letter, in turn encloses a letter and a pamphlet from [] [] also of Shreveport. [] pamphlet which is entitled "Things you should know about Subversive Influences in Methodism" accuses the Board of Christian Social Concerns of the Methodist Church as unwittingly or otherwise promoting socialism. The pamphlet goes on to cite activities of this Board in the integration field and in foreign relations matters as socialism-oriented. Pages 43 and 45 of this booklet contain quotations from Mr. Hoover's series of articles in "Christianity Today" of October 10, and 24, and November 7, 1960, and emphasizes that Mr. Hoover's appraisal of atheistic communism is much more realistic than the Methodist Church's appraisal. [] letter requests that Edmondson present this material to the FBI for analysis and comment; Edmondson's letter to Mr. DeLoach transmits this request. It is felt we should make no comments on this data. He has specifically requested that the material be returned to him. [] pamphlet are not identifiable in Bufiles. b6 b7C

ED EDMONDSON
2D DIST., OKLAHOMA

HOME ADDRESS:
MUSKOGEE, OKLA.

COUNTIES:

ADAIR	NOWATA
CHEROKEE	OKMULGEE
CRAIG	OSAGE
DELAWARE	OTTAWA
HASKELL	ROGERS
MAYES	SEQUOYAH
MCINTOSH	WAGONER
MUSKOGEE	WASHINGTON

Congress of the United States
House of Representatives
Washington, D. C.

February 19, 1962

Communist infiltration into Religion -

Mr. C. D. DeLoach
Assistant Director
Federal Bureau of Investigation
Washington, D. C.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 39663GW/SA-ML

Dear Mr. DeLoach:

A former college classmate of mine, [redacted]
recently wrote to me asking for an analysis and comments
by the Federal Bureau of Investigation of material coming
to the attention of the official board of the First
Methodist Church in Shreveport, Louisiana.

For your complete information I am transmitting here-
with a photocopy of [redacted] letter along with a letter
to [redacted]
Shreveport, and a paper-bound edition of "Things you should
know about Subversive Influences in Methodism" by Dalton J.
Woods & a panel of laymen of the First Methodist Church,
Shreveport.

Your comments will be most helpful and it will be
appreciated if you will return the enclosures with your
reply.

With best wishes and kindest regards,

Sincerely yours,

ED EDMONDSON, M. C.

b6
b7C

EX-108
REC-65

EX-15

25 FEB 26 1962

CORRESPONDENCE

EX-101

1 card
W
ENCLOSURE
SCL
Let to EDMONDSON
2-23-62 GWA:jl

METHODIST PANEL
SHREVEPORT, LOUISIANA

January 26, 1962

[redacted]
Shreveport, Louisiana

Dear [redacted]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 39063ETW/JAR

b6
b7c

There is one sincere concern which I am sure we all share, to preserve the integrity and Christian influence of our Methodist Church. The Conference Committee hearing, recently held in Alexandria, revealed an alarming concern by laymen from across the State over the nature and scope of the political activities of the Board of Christian Social Concerns of the Methodist Church and the National Council of Churches.

The subject of a report entitled Subversive Influences in Methodism was brought up at the last Board meeting. Unfortunately the real issues have been clouded with the emotional problems which quite naturally result from any criticism of a Board or agency of our Church.

It has been suggested by a number of members of the Official Board that the issues discussed in the report must be brought before the Board at the earliest possible time. If the accusations set forth are untrue, this should be revealed; if they are true, corrective action should be initiated.

Another suggestion has been made, that each of us exercise a Christian restraint to avoid the injection of emotions or personalities into the discussion.

The members of the Study Panel, most of whom are Board members, are in complete agreement with these proposals. We have therefore formally requested that the next Official Board meeting, or a special Board meeting to be called earlier, be devoted to resolving this serious problem which confronts our Church.

So that you may be acquainted with the facts we are enclosing a copy of the Panel Report along with a copy of the St. Marks Vestry Committee Report on the National Council of Churches. Whether or not you agree with all of our conclusions, we invite your attention to the documented facts which are set forth. In the event there is any question as to the validity or representative nature of any of these facts, we ask that you consider the sincerity and background of the men who have endorsed and certified the report. Also, each of you are welcome to examine the original source material at [redacted]
[redacted]

100-403529-320

1 ORIGINALS RETURNED TO SENDER

ENCLOSURE

To assist in confining the discussion to the issues we propose the following motion for consideration at this special meeting:

That the Official Board of the First Methodist Church of Shreveport, Louisiana, prepare a resolution to be submitted to the next Louisiana Conference incorporating any of the following recommendations which may be approved by the Board.

That each of the recommendations set forth below be voted upon independently and in the order set forth below.

- (1) A spirit of national patriotism should be encouraged within The Methodist Church, emphasizing in our Church schools the great and bountiful blessings which we Americans have received as a result of our Christian spirit and our free enterprise system.
- (2) The Christian blessings of individual responsibility and individual opportunity to commune directly with God should be stressed in the Methodist Church, avoiding the collectivism and mass conformity of the socialistic ideologies.
- (3) The Methodist Church should remove anyone from an official position in the Church who, through lack of judgment or of Christian faith, conspires with Communist front organizations. The frequency of joining such organizations coupled with the positions held will be considered as criteria for determining the classification of these individuals.
- (4) The Methodist Church should refuse, at any level, to distribute, buy, or use any literature which endorses a left-wing political theme. At the same time the Church should work vigorously to remove editors and writers, responsible for such literature, from our Church service.
- (5) The Methodist Church should select and allow only Christian professors, uncontaminated with Socialist-Communist philosophies, to teach in our Church Universities, schools and Seminaries.
- (6) The Methodist Church should withdraw its affiliation with the National Council of Churches. Investigation has revealed that the National Council of Churches is the originator and coordinator of much of the harmful political activities of our Church and apparently of other Protestant Churches.
- (7) The Methodist Church should dissolve the Board of Christian Social Concerns with its organizational network, its Washington

REC-29

100-403529-321

February 27, 1962

Blacksburg, Virginia

Dear

Your letter dated February 20, 1962, has been received.

In response to your inquiry the FBI is strictly an investigative agency of the Federal Government and, as such, neither makes evaluations nor draws conclusions as to the character or integrity of any organization, publication or individual. Information contained in our files must be maintained as confidential in accordance with regulations of the Department of Justice. I regret I am unable to help you and hope you will not infer either that we do or do not have data in our files relating to the subjects about which you asked.

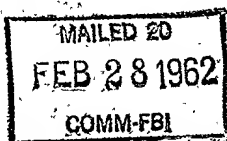
I am enclosing some material which I hope will answer your questions about communist infiltration.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/26/01 BY 2062 SJA



Enclosures (5)

4-17-61 Internal Security Statement

Let's Fight Communism Sanely!

"Faith in God--Our Answer To Communism"

Communist Illusion and Democratic Reality

The Communist Menace: Red Goals and Christian Ideals

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

CJJ:jld

(3)

(See note next page)

MAIL ROOM

TELETYPE UNIT

FBI
REC'D

[REDACTED]
Blacksburg, Virginia

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NOTE: Bufiles contain no derogatory information concerning the correspondent. Our only correspondence was on 6-17-47 in response to a request for a Bureau speaker. Dr. John C. Bennett has not been the subject of a security investigation. However, he has come to the attention of the Bureau on several occasions. In 1955 he initiated a petition urging that the sentences of Communist Party leaders convicted under the Smith Act be "commuted to the time already served..." as well as several other petitions. He has been known to make public statements urging that the rigid opposition to communist controlled countries be abandoned, particularly by various churches. The Church League of America and its Chairman Edgar C. Bundy are well known to the Bureau.

[Redacted]
BLACKSBURG, VIRGINIA

February 20, 1962

Mr. J. Edgar Hoover, Director
Federal Bureau of Investigation
Washington, D. C.

b6
b7C

Dear Mr. Hoover:

I have been asked to make a report upon the infiltration of churches by Communists. I would appreciate your office sending me any literature which you may have upon this subject. I would also appreciate your advising me of a few additional sources of reliable, factual information.

I would also like to know whether or not Dr. Bennett, Head of the Union Theological Seminary in New York is a member of any Communist front organizations and what his attitude on Communism is.

I would also like to have information upon the status of the Church League of America.

Any information which you can furnish me on the above three items will be appreciated.

Very truly yours,

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 11/6/01 BY 39063 EIM/jm
LR

LBD:tkw

REC- 29

100-403529-321

23 MAR 1 1962

CORRESPONDENCE

ack 2-27-62

6/7/jld

February 22, 1962

Covina, California

Mr. J. Edgar Hoover, Director
Federal Bureau of Investigation
Department of Justice
Washington 25, D. C.

11000

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/10/01 BY 3303 FLM/ALC

Dear Mr. Hoover,

Unfortunately, we are members of a large, local church
whose head minister is blind ^{to} the menace of the Communist
Conspiracy. He is avidly pro-National Council of Churches,
United Nations etc. and consistently anti-anti communist.

I wonder if you realize how exceedingly difficult it
is for us to alert our ministers and fellow church members
to some of the 'facts of life' because of the mis-use of
Mr. Sullivan's statement. (See Enclosure) Our weekly bul-
letin, mailed to all members, carried a front page notice
to all to study this article, then ask ourselves "Who is
really doing the work of the Communists?"

b6
b7C

Do you have any material available clarifying Mr.
Sullivan's statements on religion?

It seems to me that the 'peace and unity' of our church
are false concepts without the third point of our elder's
pledge, 'purity'.

Sincerely
CORRESPONDENCE

COVINA, CALIFORNIA

62 MAR 13 1962 114

Religion

Ack.
CJH/sh/ldj
3-1-62
ENCLOSURE
Returned
and

REC-43

gm 100-403529-323

March 7, 1962

Mrs. H. G. Fischer
1004 Garden Place
Glenshaw, Pennsylvania

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

BY

REC'D-READING ROOM
FBI
MAR 7 4 53 PM '62

Dear Mrs. Fischer:

Your letter of February 28th has been received, and it is most encouraging to know of your interest in helping to protect our country against the evil menace of communism.

This conspiracy is indeed serious, and it is essential that all citizens acquire a broad knowledge of its objectives and operations if we are to effectively resist its influence. It is necessary, however, that we confront this threat in a calm, realistic, rational and law-abiding manner.

I cannot answer your specific question relating to anticommunist groups since the FBI is strictly an investigative agency of the Federal Government and does not furnish evaluations or comments regarding the character or integrity of any individual, organization or publication.

The Communist Party in this country has attempted to infiltrate and subvert every segment of our society. However, the Party's efforts are being thwarted by the FBI's internal security programs, by investigation, arrest and prosecution of Party functionaries, and by widespread, intelligent public opposition to the communist philosophy. These achievements are being accomplished through orderly, legal procedures.

Enclosed is some material on the general subject of communism, including some which gives suggestions for those who wish to help in the fight against this atheistic menace.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Holmes _____
Gandy _____

SAW:doc (3)

MAIL ROOM ☐

TELETYPE UNIT ☐

Enclosures (5) See next page for enclosures & note -

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 3806354/AR/LK

Mrs. H. G. Fischer

Enclosures (5)

4-17-61 Internal Security Statement

Shall It Be Law or Tyranny?

The Courage of Free Men (2-22-62 Speech)

Let's Fight Communism Sanely!

The Communist Party Line

NOTE: Correspondent is not identifiable in Bufiles.

004 Garden Place,
Shenandoah, Pennsylvania.
February 28, 1962.

Mr. J. Edgar Hoover, Director,
Federal Bureau of Investigation,
Washington, D. C.

Dear Mr. Hoover,

Communism and Religion

First, as an American citizen, I salute you and thank you for the wonderful job you are doing to expose communism, and work against it.

I now, very sincerely, wish to inquire what we citizens, what I, can do to help. Really, I am frantic with fear for the future of our country, as it seems to me to be going, by default, to communism!

How can ordinary people like me recognize communism in people, in reading matter, in government, in schools and churches? A friend said to me the other day "I wouldn't know a communist if I fell over one", and I think that applies to most of us.

I am a housewife who has raised four fine sons successfully, all are married but one, who is now a freshman in college. We live in a "nice" community, and I have participated in church, civic, political and school affairs of the community. I am at present studying the Spanish language to help keep me "sharp", as I am too young and healthy for the "rocking chair" yet.

I am completely aware of the intense activity on the part of communists in our government, etc. I am becoming more enlightened by the reading of your books, and I sincerely wish to help banish communism.

I am very deeply disturbed by the disinterest, complaisance and the "it can't happen here" attitude on the part of most of the people I know-- what can be done to make them more aware of the great danger than you and others are already doing?

Please tell me to what extent communism has invaded our churches, our colleges. I take one Spanish class at the University of Pittsburgh, and it seems from what I read in their weekly newspaper that communist groups are very active there--Marxist Society meets in their student union, etc. Then two weeks ago a group of Protestant ministers held a Latin American Affairs Seminar at the University for three days, and a friend of mine attended. The information, notes, literature, etc that she brought back home with her horrified me as well as herself--it was almost beyond belief that ministers would try to subvert so many fine young people. Possibly you would recognize some of these names of the people who conducted that seminar--

[Redacted] and [Redacted]
[Redacted] (I am a Protestant) 100-150000-323
EX-101 REC-43
Also please tell me how one can be sure of the right kind of anti-communist groups or organizations. There is a group with headquarters in Tulsa, O. known as Christian Anti-communists. Are they true Americans with sincerity of the right purpose? It would also be well to know what organizations are the wrong kind-to be shunned like the plague.

Thank you for any and all information you may give me on the above questions and content. Good Luck to you, and God bless you! Keep up the good work!

Mrs. N. L. Fischer

CORRESPONDENCE

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY SP103/BJA/AR

REC-1400-403529-324

9, 1962

Elkhart, Indiana

Dear [redacted]

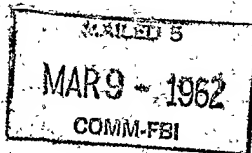
Your letter of March 3rd, with enclosures, has been received.

While I would like to be of assistance to you, the official schedules of Assistant Director William C. Sullivan and those of my other associates, who would normally speak on the matter you discussed, preclude them from fulfilling additional commitments at this time.

Enclosed is some material we hope you will find to be of interest.

Sincerely yours,

J. Edgar Hoover.



Enclosures (4)

Let's Fight Communism Sanely!
Shall It Be Law or Tyranny?

The Courage of Free Men--2-22-62 Speech
The Communist Party Line

1 - Assistant Director William C. Sullivan 5 Enclosure

NOTE: SEE NEXT PAGE.

JCF:cal

(5)

Mr. Tolson_____
Mr. Belmont_____
Mr. Mohr_____
Mr. Callahan_____
Mr. Conrad_____
Mr. DeLoach_____
Mr. Evans_____
Mr. Malone_____
Mr. Rosen_____
Mr. Sullivan_____
Mr. Tavel_____
Mr. Trotter_____
Tele. Room_____
Miss Holmes_____
Miss Gandy_____

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/10/01 BY 34063 EWL/AL

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REC'D-READING ROOM
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53 MAR 15 1962

[REDACTED]

(NOTE) Bufiles contain no derogatory nor additional pertinent information regarding [REDACTED]. We wrote to [REDACTED] on 6-2-61 and furnished her reprint material, this material not being duplicated. No information could be located identifiable with [REDACTED]. His enclosures consisted of newspaper clippings from "The Elkhart Truth," one of which contained a letter to "The People's Forum" column of this newspaper by a [REDACTED] who is not identifiable in Bufiles, criticizing a prior favorable editorial by this paper concerning the Director. We are not complying with his request to write to one of the two listed individuals since we do not know whether one of them might be the city minister he refers to in his letter.

TRUE COPY

[REDACTED]
Elkhart, Ind.
March 3, 1962

J. Edgar Hoover
F. B. I. Director
Washington, D. C.

Dear Mr. Hoover:

*Communist Infiltration
into Religion*

b6
b7C

We mailed you some clippings last Spring
and thank you for the literature you mailed us, glad to get it.

Now we are enclosing a few clippings from our local
papers

One of our city ministers on his Radio Program
one morning said that Communists are in our County Ministerial
Association

Would it be possible to have a person like
Mr. William C. Sullivan come to Elkhart, Ind. to give a talk
on "Communists Are Not in our Churches."

Please write your answer to either one of these:

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 11/10/01 BY 3043 EML/ALC

[REDACTED]

Elkhart, Ind.

REC-14

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[REDACTED]

Elkhart, Ind.

EX 101

10 MAR 12 1962

Yours Very Truly

[REDACTED]

g-jc7

3 ENCLOSURES
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the 3-7-62 lml

[redacted]
Elkhart, Ind.

March 3, 1962

J. Edgar Hoover

F. B. I. Director

Washington, D. C.

Dear Mr. Hoover:

We mailed you some clippings last spring and thank you for the literature you mailed us, glad to get it.

Now we are enclosing a few clippings from our local papers.

One of our city ministers on his Radio Program one morning said that Communists are in our County Ministerial Association.

Would it be possible to have a person like Mr. William C. Sullivan come to Elkhart, Ind. to give a talk on "Communists Are Not in our Churches".

Please write your answer to either one of these:

[redacted]

Elkhart, Ind.

[redacted]

Elkhart, Ind.

Yours Very Truly

[redacted]

3 ENCLOSURE

clipping

Mar 7-62

EBI

Mar 8 1962

CORRESPONDENCE

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ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 3032 JAK

The People's Forum

THE ELKHART TRUTH, FRI., JAN. 26, 1962

We are constantly told in many areas of communication that it is wrong to fight the Communists. Granted, many attempts to do so have ended in extremes. However, the critics seldom offer anything to take the place of the feeble attempts.

Where are the courageous leaders—in top official positions—who care more for the dignity of our country than they care for votes?

I am not afraid of communism. I sincerely prefer death to living under a system which places the dignity of individual human beings beneath the wheels of tractors.

The purpose of this is to do everything I possibly can to restore this great United States to its God-given direction, so that our children may look back on this period and pray, "Thank God there were some who cared!"

Can anything be done to restore Gen. Walker to his former position? In these days the pen truly is mightier than the sword and I am convinced that this is the way to defend our country.

If the Communists generously are allowed to use our free press to promote their cause, let us make sure that the true facts also are heard.

ETHEL T. (Mrs. CARL)
RICHARDSON

Criticizes Editorial Quoting FBI Chief

Editor, The Truth:

Your recent editorial entitled, "J. Edgar Hoover's Stirring Words," approaches the ultimate in right-wing absurdity and bellicosity. It was one half of an interesting and rather obvious one-two punch that you threw that particular issue, for right below Hoover's words were the words of one Barry Goldwater. As long as the Truth has chosen to print and support the Wrathful Right, why not go all the way with this

propagandizing. Fill your pages with the sickly drivel gushed out not only by Hoover and Goldwater but also some of the more flagrant members of their species. Why not spice up your campaign with some definitions of Americanism by such people as Robert Welch of the John Birch society (who is convinced that Dwight Eisenhower and several million other citizens are communists) or Representative Gordon Scherer of the house un-American activities committee (who is also a sponsor of the Birch society) or maybe even Chairman Francis Walter of the UAC (who upholds the activities of the Ku Klux Klan among other things). If you couldn't get any of these demented Neo-Fascists to crow in print I'm sure you could dig up a script from the old Joe McCarthy Show and print it.

The Hoover speech, which you quoted, is full of the same sort of accusations, insinuations and inferences that have characterized the house un-American activities committees hearings and also the McCarthy Witch-Hunts of the 1950s. And, true to this style, he offers no examples, no instances and not even the vaguest of proof to back up his charges. The time has come in this country when any ranking member of the ruling class can blurt out any sort of accusation they please and the majority of the press will pick it up and blindly print it as truth. The Wrathful Right are using this to herd the sheep with. The press is their magic staff with which they can magnify, distort and create threats and then sell themselves as defenders of the herd. They show no visible interest in democracy or peace. They show a great interest in war and in the suppression of civil rights. To be led by them is to be led to the sad, barren pastures of Fascism.

RONN JOHNSON

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/26/91 BY 3466 JEW/BAK

100-403529-324

ENCLOSURE

To the PEOPLE'S FORUM
ELKHART TRUTH

Our community was recently the site of unusual decisions, strange shallow explanations, and frantic activities to make "pious and normal" such strange actions. Edgar Bundy, Major, U.S. Air Force Reserve, 19 years of experience in U.S. Army Intelligence, Newspaper Editor, Writer, Lecturer, frequent Consultant in official government Anti-Communist investigations, was canceled as a speaker in our high school assembly after his engagement was scheduled through regular and proper channels. This canceling was the first in hundreds of similar appearances. The Elkhart County Council of Churches took it upon itself to advance the flimsy, bias-revealing excuse given in the TRUTH: "The school officials became aware of the negative attitude and position of the speaker in regards to other Christian churches." The more accurate explanation might have been: "Cancel speakers with whom you do not agree, while you continue to give lip-service to free speech." Major Bundy never refers to religion in his school lectures, but this fact was never bothered to be discovered. I, as past-Chairman of the Elkhart County Evangelical Pastors' Fellowship, with many other people in this area, would be pleased to see concrete action and deeds in opposition to the menace of Communism by the County Council of Churches rather than mere platitudes and empty, high-sounding phrases. It has become increasingly evident to me that the National Council of Churches, a similar Council on a national level, is controlled by a small, hardcore hierarchy with a definite radical slant in things political and theological; they are dangerously gullible. The County Council is the local counterpart and mouth-piece of this National Council Organization though perhaps not organically connected.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/15/01 BY 35063 ETL/JAG/L

Mr. Alfred Heinrichs, writing in the FORUM reveals his ignorance of scripture by his statement that Bundy "really murdered I Tim. 4:1-2." Any competent theologian would declare Bundy's excellence in the presentation of this text on Sunday night, May 21, at the First Baptist Church. I fear Mr. Heinrichs presents a picture of distortion and naïve disillusionment. His further statement that a "recognition of Red China in the U.N. is advocated by many devoted Christians on the basis of Christian tenets," reveals an utter lack of biblical understanding and national morality.

Mr. Louis W. Riendeau's reference (FORUM) to Bundy's supposed "John Birch-type half-truths" is a perfect example of an evasion of the entire problem through reckless, groundless statements and charges.

I would ask the ELKHART TRUTH to seriously reconsider their editorial statement: "Whether Major Bundy would or would not have criticized other church people in this particular (assembly) speech is beside the point. The point is the controversial nature of his general views." The Editor should know that any one's views are controversial to someone holding opposite views and convictions. Our very national existence is in jeopardy. David Lawrence has well stated it: "These governments (Russia, Red China) constantly threaten the peace of the world, and there can be no safety for anybody as long as they remain in power. It makes no sense to endeavor to negotiate with the master minds of world conspiracy." A soft approach to this entire "coexistence-Camp David Spirit-Red China entrance to the U.N.-idea" advocated by various church leaders and educational administrators and teachers will spell nothing but ruin for our great nation. I sincerely fear that well-intended leaders in our community have been duped into rendering yeoman's service for the Communist cause.

HUGH T. HALL, D.D.,
Pastor, First Baptist Church

100-403529-324

ENCLOSURE

'Right Wing' In U.S. Is Discussed

Editor, The Truth:

In the December 4 issue of Newsweek, an article appeared on the growing strength of the "Right Wing" in the U. S. today.

The public reaction to this article was expressed in "Letters to the Editor" section of the December 18 publication. Many people condemned Newsweek for printing the facts about this bunch of radical conservatives. Some even canceled their subscriptions.

This "Right Wing" or anti-Communist feeling in the U. S. today can be compared with other radical thoughts of the past. In the 1850s, the anti-Catholic, Know-Nothing party appeared on the scene to "defend the American people" against the large inflow of Catholic immigrants that were entering the U. S. at that time. The party died shortly after the presidential election in 1856.

By the same token, Senator Joseph McCarthy was justly condemned for his slandering of innocent men in the early 1950s. These examples of extremists were eventually curbed, just as the "Right Wing" of today must be. The John Birch society, the Minutemen and the Christian Anti-Communist crusade are some of the groups that fall into this category.

These radicals oppose nearly everything including Eleanor Roosevelt, Adlai Stevenson, Howard university, Dwight D. Eisenhower and the fluoridation of water. In fact, they claim to have positive proof that Eisenhower, a Republican president, was and is an agent of communism. They also oppose income taxes but favor the building of more bombs. How?

President Kennedy believes that

the voices of the extremist will be silenced in due time by the good sense of the American consensus.
LET'S HOPE SO.

CHUCK B.

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ENCLOSURE

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March 13, 1962

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[Redacted] Informant
Kingston Springs, Tennessee

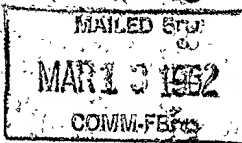
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Dear [Redacted]

Your letter dated February 28, 1962, with
enclosures, has been received in Mr. Hoover's absence from
Washington. Please be assured your communication will be
brought to his attention upon his return. I hope you find the
enclosed material of interest.

Sincerely yours,

Helen W. Gandy
Secretary



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Enclosures (5)
The Deadly Duel
Shall It Be Law or Tyranny?
The Courage of Free Men (2-22-62)
4-1761 Internal Security Statement
The Communist Menace: Red Goals and Christian Ideals

NOTE: (See note on next page)

Mr. Tolson_____
Mr. Belmont_____
Mr. Mohr_____
Mr. Callahan_____
Mr. Conrad_____
Mr. DeLoach_____
Mr. Evans_____
Mr. Malone_____
Mr. Rosen_____
Mr. Sullivan_____
Mr. Tavel_____
Mr. Trotter_____
Tele. Room_____
Miss Holmes_____
Miss Gandy_____

DC: bbs
(3)

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RECEIVED-DIRECTOR

MAR 20 1962

[REDACTED]

NOTE: Correspondent is not identifiable in Bufiles. An in-absence reply is being forwarded since we do not know what use she might make of an acknowledgment over the Director's signature and she does appear to be one of those persons who has vigilante tendencies in combating communism.

b6
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[REDACTED] forwarded a copy of the February, 1962, issue of "Adult Student" prepared by the General Board of Education of The Methodist Church in which on pages seven through eleven appears F. Gerald Ensley's review of Ralph Lord Ray's book entitled "Communism and the Churches." This review presents observations that persons should read this book if they are interested in knowing that the ministry and, primarily The Methodist Church, has not become infiltrated. It quite definitely whitewashes Bishop G. Bromley Oxnam, Reverend Jack McMichael and others long known to the Bureau as being affiliated with numerous leftist groups. On page eleven is a reprint of the Director's Introduction to the Law Enforcement Bulletin warning against vigilante action.

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Records Branch

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Subject Ralph L. Roy

Birthdate & Place _____

Address _____

Localities _____

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94-53879-2100-3-82-320157-387-491, 415100-403529-A (N.Y. Times 1/22/61)9-29176100-391697-211 (summary 10/21/55)see Bureau Library: Author of "Communism and the Churches"Ralph L. Roy157-387-164; 163 page #2Ralph RoyN.R.R. L. Roy.9-29176100-135-4-246100-7801-4509 #50

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100-403529-A- The Tablet 6-11-55p21

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TRUE COPY

Feb. 28, 1962
Kingston Springs
Tennessee

Mr. J. Edgar Hoover
F.B.I. Director
Washington, D. C.

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O
Religion

Dear Mr. Hoover:

I know you are very busy, but I wanted to send these clippings to you. I have been interested in learning all I can about Communism for the past year. (I am ☐ so you can see I've started a little late.) I believe the books I read are reliable - yours, Matt Cevetic's, John P Flynn, Dr. Billy James Hargis and others. I feel that "Timely Warnings About Amateur Red Hunters" would cause many to never start trying to learn anything about Communism but leave it all to the Professionals. There's a good many things you say that would never be printed in some papers, but if they can be used to get across something they want they seem to use what you say. I'm not trying to tell you anything. I'm sure you know this, but I just wanted to send it along with an "Adult Student Book. The pages 7 - 11. I have been a Junior teacher in The Methodist Church for seven years and became dissatisfied with the literature. I changed about 9 mo. ago & started using other material. Now I am having to get The Methodist material too. I feel I'll have to get out of this Church soon because of my three children, but I feel sorry for these children coming up who have just had the hymn book with all invitation hymns taken away and replaced with book with out these invitation hymns. No one here seems interested in examining anything.

b6
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Our Pastor told us we should forget Communism and ~~Socialism~~ and just think about Christ. SM

I am sure you are very busy. I appreciate all you and those working for you are doing for our Country. I pray that many will open their eyes to the truths and get behind some patriotic organizations with their actions and prayers.

Sincerely,

REG-24

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ENCLOSURE

Feb. 28, 1962
Kingsport Springs
Tennessee

Mr. J. Edgar Hoover
F. B. I. Director
Washington, D. C.

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Dear Mr. Hoover:

I know you are very busy, but I wanted to send these clippings to you. I have been interested in learning all I can about Communism for the past year. (I am ☐ as you can see I've started a little late.) I believe the books I read are reliable - yours, Matt Coetzee's, John P. Flynn, Dr. Billy James Hargis and others. I feel that "A Timely Warning" About Amateur Red Hunters "would cause many to never start trying to learn anything about Communism but leave it all to the Professional Professionals." There's a good many things you say that would never be printed in some papers, but if they can be used to get across something they stand. They seem to use what you say. I'm not trying to tell you anything. I'm sure you know this, but I just wanted to send it along with an "Adult Student Book". The pages 7-11. I have been a Junior Teacher in the Methodist Church for seven years and became dissatisfied with the literature I changed about 9 mo. ago & started using other material. Now I am having to get the Methodist material back. I feel I have to get out of the Church soon because my three children feel sorry for the children coming up who have just had the hymn book with all invitation hymns taken away and replaced with

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anything.

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I pray that many will open their
eyes to the truths and get behind
some patriotic organizations with their
actions and prayers.

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Sincerely,

[Redacted signature box]

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THE NASHVILLE TENNESSEAN

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The news columns shall be fair and accurate and the editorial columns shall be honest and just in the expression of conscientious opinion—Silliman Evans Sr.

Page 4-B

Sunday Morning, Feb. 18, 1962

Timely Warnings About Amateur Red Hunters

THE HEAD of the Federal Bureau of Investigation and the Navy's top lawyer had some strong words last week for self-appointed experts on communism as well as words of warning about letting the anti-Communist issue get out of perspective.

Mr. J. Edgar Hoover, writing in the American Bar Association Journal, said, "Today far too many self-styled experts on communism are plying the highways of America giving erroneous and distorted information. This causes hysteria, false alarms, misplaced apprehension by many of our citizens."

"We need," said Mr. Hoover, "enlightenment about communism, but this information must be factual, accurate and not tailored to echo personal idiosyncracies. To quote an old aphorism, we need more light and less heat."

Rear Adm. William C. Mott, Navy judge advocate general, had similar words on the participation of military men in cold war seminars. He told the Senate Armed Services subcommittee:

"We don't need amateur anti-Communists or space-age witch-hunters." The admiral added that "amateur anti-Communists are like amateur brain surgeons."

Many people in our society today have submitted their minds to the amateur anti-Communist and

are led to believe, on the basis of half-truth or twisted information, that the national house is being eaten away by Communist termites.

There are those who prey on this feeling of unease for their own purpose while leading well-intentioned people down the path to gardens of suspicion if not the fields of hysteria.

Some of the concepts of the amateur anti-Communist would carry the nation over to the point where trial by mere accusation replaces that of trial by jury; where honest errors of judgment may be twisted into the equivalent of a criminal offense; and that dissenters are dangerous, if not traitors.

Both Mr. Hoover and Rear Admiral Mott have stressed that the fight against communism needs to be on a sane and sober basis, with a rational understanding of facts.

If such a fight proceeds on suspicion that government and our institutions are somehow thoroughly infiltrated with Reds, it will dilute those qualities which distinguish the American system from that which we oppose.

If the country keeps its fight on anti-communism in its proper perspective and lives true to the principles which have brought it so far, there need be no doubt of the outcome.

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62
Cites Fears



J. Edgar Hoover
"... More light, less heat."
Nashville, Tennessee
**Hoover Warns
Of Red Hunters**

From Washington Bureau

WASHINGTON — FBI Director J. Edgar Hoover yesterday warned the public against self-appointed experts on communism.

In an article published in the American Bar Association Journal, Hoover said their tactics and personality quirks caused fear and set off hysterical reactions.

The FBI chief did not mention by name such extreme right wing groups as the John Birch Society, but the allusion was clear.

"TODAY FAR too many self-styled experts on communism are plying the highways of America giving erroneous and distorted information," Hoover said.

"This causes hysteria, false alarms, misplaced apprehension by many of our citizens.

"We need enlightenment about communism, but this information must be factual, accurate and not flared to echo personal idiosyncrasies. To quote an old proverb, we need more light and less heat."

Hoover added:

OUR FIGHT against communism must be a sane, rational understanding of the facts. Emotional outbursts, extravagant name calling, gross exaggerations hinder our efforts.

"We must remember that many non-Communists may legitimately, on their own, oppose the same views or take positions on issues of the day which are also held by the Communists.

"Their opinions, though temporarily coinciding with the party line, do not make them Communists. Not at all. We must be very careful with our facts and not brand as Communist any individual whose opinion may be different from our own.

"Freedom of dissent is a great heritage of America which we must treasure."

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Adult STUDENT

FEBRUARY 1962

Communism and the Churches
by F. Gerald Ensley

Symbols in the Christian Life
by Harvey H. Potthoff

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VOLUME 21, NUMBER 2

FEBRUARY 1962

HENRY M. BULLOCK
Editor of Church School
Publications

HORACE R. WEAVER
Editor of Adult Publications

HAROLD L. FAIR
Editor of *Adult Student*

Teaching Helps in *Adult Teacher* and *The International Lesson Annual* 1962.

EDITORIAL

True Patriotism Horace R. Weaver 1

MAGAZINE FEATURES

The Main Witness James W. Henley 2
Today's Preparation for Tomorrow's Ministry Fred G. Holloway 3
Communism and the Churches F. Gerald Ensley 7
A Statement by J. Edgar Hoover 11
Symbols in the Christian Life Harvey H. Potthoff 12
Reconciliation to Match Revolution James S. Thomas 16
Are You Listening to the Gospel? (*Talking It Over*) Virginia Stafford 19
Book Reviews Cover 3

ADVANCED STUDIES

THE CREATIVE YEARS by Reuel L. Howe

Reader's Guide (*Part 2*) Paul B. Maves 22

ADULT FELLOWSHIP SERIES

WORLD SERVICE IN THE METHODIST CHURCH by W. W. Reid

Christian Concern and World Service (*February 4*) 24
World Service Ministers in My Local Church (*February 11*) 29
World Service Ministers Beyond the Local Parish (*February 18*) 34
World Service Ministers for Tomorrow (*February 25*) 39

INTERNATIONAL LESSON SERIES

A CHRISTIAN'S RELATIONSHIPS TO GOD (concluded) by Edgar N. Jackson

The Christian Use of the Lord's Day (*February 4*) 44

A CHRISTIAN'S RELATIONSHIPS TO HIS FELLOW MEN

by Everett W. Palmer

Living Together in the Family (*February 11*) 49
Respect All Persons (*February 18*) 54
The Clean Life (*February 25*) 59

Contributors identified on page 64
Cover: Luoma Photos

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True Patriotism

THIS month we are celebrating the birthdays of two of our great Americans, George Washington and Abraham Lincoln.

Inasmuch as there is evidence of renewed interest in patriotism these days, it might profit us to ask these immortals what they thought about patriotism.

Washington, in his "Farewell Address," lifted up the importance of religion and morality for the true patriot. He stated: "Of all the dispositions and habits that lead to political prosperity, religion and morality are indispensable supports. In vain would man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness." Lincoln, in many ways, also upheld these two pillars.

Let the significance of this claim rest upon your mind for a moment. Think what would happen to our republic if morality and religion should become of little importance. Recall that morality stands for personal integrity, justice, compassion, unselfishness, and good will.

The man who denies, or refuses to uphold these moral ideals in his own life and in the corporate life of his community is not a true patriot—if Washington's ideal is valid. Many of us have been reading about some of the large cities which are having difficulties with dishonest police and whose citizens refuse to support honest policemen. Neither of these groups dare stand and proudly proclaim that they are lovers of America. Their immorality denies their true patriotism.

When labor leaders become dishonest, or executives of large business industries become unfaithful to the community's trust, patriotism begins to crack.

Morality, the practice of the theory of ethical law, requires that things be secondary to persons. "Things" include the state, which, if it becomes primary, subordinates persons to its will. Likewise, "things" include money. Unless money is valued as a means to an end, the person who so values it as primary becomes a "man of means"—he has lost the art of seeking ends, and has replaced his goal of ends and purposes with those of means. Ethical law places persons (with their ability to seek truth, beauty, goodness, God) above things.

This suggests the second pillar of our republican type of government: religion. The communists believe that economics is the most powerful force in life. They think that all progress is made by the logic (dialectic) of this materialistic ideal. Christians claim that the Kingdom which Jesus came to proclaim should be the primary force in life. Those who deny this are basically upholding a materialistic philosophy of life—one which at this point is in common with atheistic communism!

True patriotism is found on those who uphold both morality and religion in their own lives. A true patriot lives a moral life, and assumes that others should be patriotic enough to live a moral life also. Without

(Please turn to page 15)



by James W. Henley, Bishop of Jacksonville Area

A continuation of "The Most Important Issues Facing Methodism Today"

THE MAIN WITNESSES

WHAT has become of the Methodists with hearts so strangely warmed?

Where are the Methodists with their characteristic sense of urgency?

The revival of these traditional hallmarks of a Methodist are fundamental, I believe, in considering and acting upon the issues facing the church today that are being lifted up in this series of articles.

I shall never forget the closing moments of the 1960 General Conference in Denver when Bishop Gerald Kennedy, summarizing briefly and concisely the significance of major actions, cautioned us as follows:

With all our size, with all our machinery, we have to remember the main witness we have to bear: that a man may know in his heart that he has been saved and his sins are forgiven; that a man has to believe that this inner warmth of heart somehow has to be demonstrated in his social relationships and insight. . . . That we have been called in every generation to spread the good word of confidence, to believe that in His gospel there is an answer to every human problem. *

There you have it.

No matter how big and how well we plan, no matter how much money we raise, no matter how many buildings we add—without an "inner warmth of heart" that sets us apart, without a sense of urgency that compels us to "spread the good word," we are in danger of missing the Kingdom's goal.

We Methodists need a new witness of the Holy Spirit in our lives. We are too often lukewarm instead of Luke-inspired.

I am sure that John Wesley's heart was "strangely warmed" many times

* *Daily Christian Advocate*, May 9, 1960, p. 647.

(Continued on page 5)

ONE of the most important issues facing The Methodist Church in the next decade is that of providing adequate leadership, both clerical and lay. While the latter is not the chief concern of this article, it may be pointed out that it is a serious matter because it is volunteer leadership. As a result, and all too often, those aspiring to positions of leadership are allowed by their persistence to obtain them, while those of greater leadership potential, perhaps active in other affairs, are content to sit by. Sometimes (I fear) dedication to leadership in church activities is a compensation for lack of success or recognition in other areas.

The church must look anew at this problem. Too many competent men and women are bypassed. To be sure, we must always select leaders of recognized commitment to the church, but also, in so far as possible, they should be persons of known competence who are brought into positions of responsibility rather than those who seek them for themselves. With the enlarging number of professional men—chemists, physicists, doctors, etc.—who are members of

the church; with the presence in our midst of successful businessmen, teachers, and attorneys; we have a much greater opportunity than ever before to bring capable lay leadership into the church.

Our chief objective in this article is to stress the need of stronger ministerial leadership. This is of importance because the minister gives full time to the church and it is he who sets the tone of the quality of leadership which the church will have. Lacking effective leadership in the ministry, the church will likely lose it in its lay leadership.

ADULT STUDENT, February, 1962

We are not here basically concerned with the statistical problem that we face. Yet it is important to keep before us the fact that our expanding population with its accompanying rise in church membership makes urgent the procurement of an adequate number of ministers to supply our pulpits. In many areas there are not now enough sufficiently trained men to man our churches; hence, many congregations suffer the fact of an inadequate ministry. Place beside this our accelerated program of church extension with its organization of new congregations requiring additional ministers, our enlarging membership lists demanding additional personnel, and the annual retirement of a number of men from active service

TODAY'S PREPARATION FOR TOMORROW'S MINISTRY

by Fred G. Holloway, Bishop of West Virginia Area



in each conference and we readily recognize the proportions of our problem. To put it bluntly, we currently need twice as many men coming out of theological schools and into our many conferences as we are now receiving! I repeat: we are not here basically concerned with the statistical problem that we face, but if the church does not successfully concern itself about it, our loss will be enormous.

What we chiefly seek to emphasize is the quality of leadership that we must raise. This requires our continuing attention to the recruitment of a sufficient number of young men who are not only committed to the Christian faith and have the proper personality traits, but who, together with sound character, have the mental ability which today's society makes increasingly necessary. The declaration of this need is simpler to make than its answer.

Reasons for Shortage of Ministers

Let us face it frankly—the ministry today lacks the glamor that it had in previous generations. There are several reasons for this fact. Religion, for example, is no longer the center of our culture and the pastor is consequently not the intellectual leader he once was. This is not to deny that there is currently an increasing inquisitiveness about religion. On the contrary, one will find, in certain circles, a not inconsiderable amount of intellectual curiosity about it, but a curiosity that more often leads to discussion than to decision. Yet we recognize that science with its wonders and world events with their rapid changes have displaced religion as the center of interest.

Again, a multitude of other vocations previously nonexistent have diverted the attention of youth with an array of professional opportunities

that give him wide choice. Most of these professions offer more tangible results and assuredly more financial security than the ministry. There was an age when people in every phase of society would encourage a young man to enter the ministry. I have known of recent cases where young men, seriously considering this as their life work, have been deterred by the uncomplimentary advice of others. One might easily respond that a person deciding on the Christian ministry should not be influenced by derogatory comments. While idealistically this may be true, one cannot underestimate the influence brought to bear on all our decisions by the remarks and counsel of others, even when casually given. Furthermore, there is evidence of a kind of anti-clericalism today in many quarters. Much of it is unintentional and subtle, not deliberate. None the less it is present and we cannot overlook it.

The increased intellectual level of our congregations demands a similarly high level of interpretation of religion on the part of our preachers. Granted that religion is not in a direct sense intellectually appropriated, we must be certain that the proclamation of Christian truth does not deny a factual understanding of today's culture. The minister does not need to concur with certain interpretations of the world advocated by anthropologist, psychologist, or physicist, but he should be intelligent about the findings of modern science and willing to accept the factual data thus presented. Indeed, it is for the very fact that he must preach to the anthropologist, psychologist, and physicist that he must present religion in such a way that the scientist, listening to him, will recognize that the preacher has gone through the same type of

mental discipline to reach the conclusions he has in the realm of religion as has the scientist in his field.

Each Minister Must Lead His Congregation

If objection is raised that Methodism has many congregations in remote areas where the educational level of the people is relatively low (and the fact must be granted), one must reply that the appreciation of religion can be increased in such cases only as a wise and intelligent ministry leads them. (The provincial concepts of religion maintained in some quarters will never be transformed into a fuller grasp of the gospel without a more highly trained and equally dedicated clerical leadership.) There are moments when I feel that this is our greatest problem. We have tended too much to supply our pulpits with preachers whose understanding of the Christian faith is not too different from the congregation's. Consequently the church continues its life in much the same way as it did a generation or two ago. It fails, because of inadequate ministerial leadership, to rise to a higher and finer understanding of the religion that Christ brought into the world.

My thirty-three years in higher education have convinced me that the competition for the best minds among our youths has become increasingly severe. Science, business, the professions, and government are giving sharp attention to this matter. Frankly, the remuneration in these

fields is so adequate that the field of teaching and that of preaching will eventually suffer if we are not alert. If these other areas get all the best minds, what will the status of the church be? We need such persons in order to maintain the strength of the church in today's world of competition in ideas. Mind you, we need them as scholars who will restate Methodism's theology in language comprehensible to the contemporary mind. We need them for the careful and effective proclamation of Christian truth from our pulpits. The Christian Church is ever mindful that its heritage is rich and that the task of those "trained for the kingdom of heaven" is to bring out of our treasure "what is new and what is old." Methodism has long proclaimed our need of capturing the hearts of men. This is the day in which we need to capture the minds of men. Of what good is it if we do increase our membership rolls and bring larger numbers into worship services if the faith we declare is influencing neither our culture nor our society? Religion thereby becomes but one of the elements of life. We can take it or leave it as we can music and poetry. Yet this attitude denies the very thing religion demands, namely, its relevance for all of life.

These are difficult days for the church. The future will be more difficult if we fail to create the leadership which the issues of tomorrow will demand if the Christian faith has a valid message for twentieth-century man.

Bishop Henley:

(Continued from page 2)
after his Aldersgate experience. His life testifies to that. So must we strive

to rekindle the flame daily when we pray, when we sing, when we study the Bible, when we worship in

(Please turn the page)

(Continued from page 5)

church, when we talk to others about Christ, when we "go about doing good."

Then, too, we Methodists must somehow recover the *sense of urgency* that marked the first Christians as well as the early Methodists.

It is urgent that we bring more children and youth, as well as adults, into our church schools. For the first time in many years we show a decline in the rate of membership growth of our church schools.

It is urgent that we win more members for Christ and his Church. It is a sad reflection upon our evangelistic zeal to know that we, the nation's largest Protestant denomination, are among the last in percentage of growth.

It is urgent that we recruit and train more ministers. We are not even filling our replacement needs. The same is true of missionaries—eight hundred fewer than forty years ago—and of directors of Christian education and other church vocations.

It is urgent that we bolster our Methodist colleges, universities, seminaries, and Wesley Foundations—remembering that in ten years the college population is expected to double.

It is urgent that we do more to encourage and support our church in taking the message of Christ to all the world. Many new nations are being born in this time of turmoil and conflict. But are they being born again in Christ?

It is urgent that we study the issues of peace and war, the diverse social changes at home and abroad, the hopes and fears and needs of all mankind—and resolve to help supply Christian solutions.

It is later than we think. In forty

short years the Communists, copying our former evangelistic zeal and imbued with our former sense of urgency and mission, have won more converts than we can claim as Christians.

As Methodists we share with all Christians the need today for a greater commitment, a full commitment to the will of Christ.

Are we, clergy and laity alike, willing to put Christ first in all things—ahead of family, position, ambition, social and financial security? Are we willing to pay the price?

Finally, let us not forget the universality of the church. Becoming a Christian is largely a personal experience. But when we are born again in Christ we become members of a wide fellowship of believers. Methodists are our immediate family, but our Christian kin have many names and live in every part of the world. Together we are the Church Universal, the Holy Catholic Church.

As Methodists, let us not overlook any opportunity to co-operate with other denominations in our common cause.

Let us work and pray for Christian unity. In a world torn asunder, split into opposing camps, Christian influence is weakened by our many divisions.

"Jesus Christ Is Lord" is the proclaimed theme of our quadrennial emphasis as we seek to rally Methodists to a concentrated effort on several fronts.

But first, let each of us make Jesus Christ truly Lord of our lives. Let each of us keep the inner warmth of the Holy Spirit glowing so that it can be seen and felt by others. Let each of us be consumed by a sense of urgency as we commit ourselves fully to the cause of Christ and his Church Universal.

END

communism

and the churches

EDITOR'S NOTE: The subject of this review-article is the recent book, *Communism and the Churches*, by Ralph Lord Roy (Harcourt, Brace, 495 pages, \$7.50). In view of the many irresponsible charges that have been made concerning communism and the churches, the editors earnestly hope that every Methodist will read this book. The account presented here has been written by the presiding bishop of the Iowa Area of The Methodist Church.

IT IS A SHAME that in an enlightened democracy in the twentieth century a study like this had to be made. Yet, with the air full of the suspicion that the Protestant ministry has been infiltrated by communism; with an official manual of the United States Air Force charging that Reds are permeating the leadership of the churches; with the foes of the National Council of Churches contending that thirty of the ninety-five translators of the Revised Standard Version of the Bible were "affiliated with pro-Communist fronts, projects, and publications"; it was high time that someone raised the primary question, "What are the facts?"

The answer to the question, *Communism and the Churches*, is an unusually competent study. Ralph Lord Roy, its author, is both a Methodist

minister and a trained investigator of social problems. In an endeavor to find out whether the Communist Party had actually infiltrated American churches, he drew upon resources rarely employed by those who talk glibly about the communist threat in our society. He read, for instance, the voluminous files of the *Daily Worker*, the official Party paper. He went through the verbatim transcripts of the hearings of the Un-American Activities Committee. He interviewed scores of religious leaders and conducted three surveys involving 150 ministers and rabbis. He was present at the Washington hearings of Bishop G. Bromley Oxnam and the Methodist Federation Secretary, Jack McMichael. His consultants include some of the best-qualified students of social affairs, such as Reinhold Niebuhr, John C. Bennett, Walter Muelder, Clinton Rossiter, and the noted Jesuit, Father John L. LaFargé. And his labor was financed by the Fund for the Republic. What did Mr. Roy discover about the relation of communism to the churches as a consequence of his thoroughgoing researches?

1. There is no evidence that the Communist Party ever seriously attempted to infiltrate the churches. The Communists had a design for taking over the labor movement. But

A review-article
by F. GERALD ENSLEY

there is no proof that they gave more than incidental attention to religion. Hence, if any clergymen were "fellow-travelers," it was not part of an international conspiracy.

This lack of intent is of a piece, of course, with communist philosophy. The economic forces are determinative for them. The churches in their ideology are just the servile mouthpiece for their business bosses. From Moscow's standpoint there is no point in toying with the whistle if you can turn off the steam. As churchmen, we take ourselves rather too seriously when we think the Communists deign to bother with us.

2. Roy's major discovery is that *the number of Communists in the Protestant ministry is practically negligible*. After the most careful scrutiny of the records, he comes to the conclusion that of the 500,000 ordained clergymen in the United States since 1930, not over one per cent have ever been involved in any way with Communist efforts. "Today, perhaps twenty-five of this number remain—or approximately seven one-thousandths of 1 per cent of American ministers, and most of these are not serving pulpits" (pages 9-10). This twenty-five working knowingly and willingly with the Communists are "far fewer than the number of labor leaders and less than the number of lawyers, members of a profession renowned for its conservatism" (page 252).

3. Many of those accused of leaning toward communism have actually been either critics of it, or criticized by it, and withdrew from organizations as soon as they discovered that Communists might be employing them for their own designs. Norman Thomas, John Haynes Holmes, Reinhold Niebuhr, and G. Bromley Oxnam have had a long record of criticism of communist ideology and

intrigue. The Federal Council of Churches and the National Council, its successor, have been among the first to see through the stratagems of international conspiracy and have warned the churches repeatedly against the danger. While it has been cheap and easy sport to list the number of "communist fronts" which bear the names of liberal churchmen, this book of Roy's is the first to indicate how many withdrew as soon as the communist influence became apparent. (For examples, see pages 88, 205, 257, 284, 286, 287, 299.)

4. Many of the "communist fronts" with which Christian ministers were affiliated, and thereby allegedly tarred with the stick of subversion, include also some of the most honored citizens of our republic. The support by a clergyman of the Loyalists in the Spanish Civil War is supposedly a sure sign of communist sympathy, and yet sixty members of Congress, including Senators Byrd of Virginia and McKellar of Tennessee, are on record in a telegram of encouragement to the Loyalist leaders. The American Youth Congress was used to blacken the name of a Methodist minister affiliated with it, and yet Mrs. Eleanor Roosevelt once entertained its officers in the White House. The House Committee on Un-American Activities tried to discredit Bishop Oxnam at his hearing by showing that his name was on a letterhead of the National Council of American-Soviet Friendship. He put his accusers to flight, however, by reading some other distinguished names on the same sheet: Ambassador Lord and Lady Halifax of Great Britain, Secretary of State and Mrs. Cordell Hull, five United States Senators, then-Governor Saltonstall of Massachusetts, Mayor and Mrs. Maurice Tobin of Boston, such labor leaders as William Green and Philip

Murray, editors such as William Allen White, and an author like Dorothy Thompson. He read into the record also a message of greeting from General Dwight D. Eisenhower to the same Council of American-Soviet Friendship, wishing it "the utmost success in the worthy work it has undertaken" (see pages 257-58). Why are churchmen singled out as guilty of communist association when they travel in the company of the first citizens of the land?

5. The presence of Communists and their sympathizers is a symptom of social unhealth. Into what clerical group did the Communists make the greatest inroads? Probably the Negroes (page 422), who were themselves the victims of widespread racial injustice, which gave the Communists a cleverly exploited opening wedge into the churches. When was sympathy with the communist ideology the greatest? During the grim days of the Depression when the capitalistic economic order was sick unto death with foreclosures, bank closings, breadlines, and unemployed by the millions.

6. The looseness of the charges made against the ministry and the sloppy thinking behind it make one marvel now how anyone could have been taken in by it. Nowhere is communism ever defined in their accusations. There is no distinction made between liberalism, pacifism, socialism, and communism, although Socialists and Communists are mortal foes. There is no appreciation of the basic difference between a man who thinks independently, like Bishop Oxnam, and a person who swallows the Party line. Two instances of the shoddy evidence of those who have tried to pin the communist label on church leadership should suffice: The Epworth League was listed in 1948 as an organization suspected of

communist infiltration by the House Un-American Activities Committee. The league was dissolved in 1939! Senator James O. Eastland of the Senate Subcommittee on Internal Security released a handbook which called the Methodist Federation for Social Action a religious front formed by the Communists; a look at history would show that the Methodist Federation was founded in 1907, while the Communist Revolution did not occur until 1917!

The most interesting chapters for Methodists will be 14 (which deals with the assault on Bishop G. Bromley Oxnam) and 16 ("The Methodist Controversy," mostly the story of the attack on the Methodist Federation). The editorial opinion of the country generally regarded the hearing of Bishop Oxnam as a victory for the Methodist leader. It aroused liberty-loving churchmen against the methods of the Un-American Activities Committee.

The Methodist Federation, composed of men and women interested in the social application of the gospel, has long been under attack. It has had some of the most honored names in our communion on its roster. Herbert Welch, senior bishop of Methodism, was one of its founders. Bishop Francis J. McConnell was its president for more than thirty years. There is no question that in its later days some of its members were uncritical of Soviet policies and fell out of favor with the General Conference of the church. Nevertheless, it was never a communist tool; the fact that the Federation refused to support World War II, when communist Russia was fighting for its life, is sufficient proof of that. The Federation inspired the famed Social Creed of the Church and taught the people called Methodists to oppose injustice and exploitation and to love eco-

conomic righteousness, racial brotherhood, and world peace. Whatever criticism may be leveled at the wisdom of its leadership in the later days, every socially sensitive Methodist stands in its debt. Further, despite the reckless charges made against the Federation and other social liberals, it is proper to bear in mind that *no Methodist preacher has ever been convicted in either a civil or ecclesiastical court of placing loyalty to Karl Marx above God and country.*

✓ **T**HIS BOOK is abundantly worth reading. The theme, with the current resurgence of rightist societies, is timely. It compiles a wealth of unfamiliar material. Most of us with bread to win and a profession to pursue do not have the time or competence to unearth the facts on social issues. The book is objective. It asks first what the facts are before it inquires whether they are pleasing. While it exonerates the clergy generally from conspiracy, it does not whitewash them. There were, unquestionably, sympathizers with the communist ideology in the ministry—no more than in other professions, to be sure, —but soft on Marxism, nevertheless. It is right that it be said. There is much illuminating material on the techniques whereby the Communists insinuate themselves into humanitarian organizations. They trapped patriotic Americans, including a few clergy, until their tactics came to light. We need books like this to put churches on guard. Beyond matters of content is a writing style that holds the attention. There are no dull pages in *Communism and the Churches*.

I would have been glad to have heard some of the accused give their own defense. Roy tries to do justice to the pro-communist sympathizers,

✓ but nothing surpasses personal testimony. Harry F. Ward, for instance, has been an honored teacher at two Protestant seminaries and a disciple of Christ. It would be interesting to know why he held so tenaciously to the Soviet line in the face of the patent brutality and materialism of the Russian state. But if he will not talk, I suppose the author is entitled to interpret his view as best he can. In the reviewer's judgment the author perhaps over-intellectualizes the reasons why Ward, McMichael and others refused to yield when attacked for their sympathies. My guess is that it was not solely that Marxian ideology enthralled them. There was likely enough of the Adam of human stubbornness in the accused to match the Adam of inquisition in their accusers. It is not impossible that having taken a stand they did not propose to be pushed around by reactionaries for whom they had no respect. There is a certain human type that enjoys being in a minority and whose opposition hardens under persecution. Further study might show that pro-communist extremism is in part the product of fanatical anti-communism.

What is the solution for the threat of the Communist conspiracy? I should say that it is to be found in renewed loyalty to four well-established principles of our American tradition: (1) A person is to be judged innocent until he has been proved guilty. The burden of proof is always on the person who makes the charge. No one in the true American tradition is required to prove *prima facie* that he is not a Communist! (2) Guilt is personal; the notion that a man is to be judged by the company he keeps is a principle of European law and is alien to us. In the famous trial of Aaron Burr for treason, Chief Justice Marshall ruled that Burr was

not guilty simply because he had associated with treasonable persons. He must himself commit overt acts of treason. (3) Proof must consist of evidence that will stand in a court. The fact that a senator or Air Force colonel, or even the Attorney General's office released certain state-

ments does not constitute proof. The State has to prove its case and submit to cross-examination in a court of American law quite as truly as the defense. (4) The uprooting of subversion is not the responsibility of the individual citizen but of duly-constituted officers of the law. END

A Statement by J. Edgar Hoover

AMERICA, historically an impregnable fortress against tyranny, is engaged in a mortal struggle with world communism. It is time for both citizens and governmental authorities to confront this threat in a calm, realistic, rational, law-abiding manner.

The ingredients for communist coups in nations which have fallen under its spell always include a populace shaken with fear, hysteria, and confusion. Above all, however, is the danger of irresponsible counteraction by citizens who lend impetus to communism through inept attempts to fight this insidious menace.

The leaders of worldwide communism proclaim that even America can succumb to the "rules of revolution" conceived by Kark Marx and galvanized into the first successful communist revolution by V. I. Lenin.

Lenin said, "The more powerful enemy can be conquered only by exerting the utmost effort, and by *necessarily*, thoroughly, carefully, attentively and skillfully taking advantage of every, even the smallest, 'rift' among the enemies. . . ."

There exists today in our land a vital "rift" which the communists are exploiting. Unfortunately, this involves certain people across the country who engage in reckless charges against one another. The label of "communist" is too often indiscriminately attached to those whose views differ from the majority. Those whose lives are not led according to what one segment of society might decree to be the "norm" are too frequently challenged as "Reds."

Attributing every adversity to communism is not only irrational, but contributes to hysteria and fosters groundless fears. Communism is, indeed, our paramount adversary, and it leans on its credo of invincibility and a concept of historical inevitability to accomplish its ends. The way to fight it is to study it, understand it, and discover what can be done about it. This cannot be achieved by dawdling at the spring of knowledge; it can only be accomplished by dipping deeply into thoughtful, reliable, and authoritative sources of information.

The job of curtailing and containing communism is one for legally constituted authorities with the steadfast cooperation of every loyal citizen. This is neither the time for inaction nor vigilante action. We must unite as a people, we must understand our basic American heritage under law, and we must face the communist menace with deliberation, quiet courage, and knowledge. These are the qualities which communism shrinks from—these are the qualities against which communism can never succeed.

—by J. Edgar Hoover, Director, United States Department of Justice,
Federal Bureau of Investigation in *FBI Law Enforcement Bulletin*

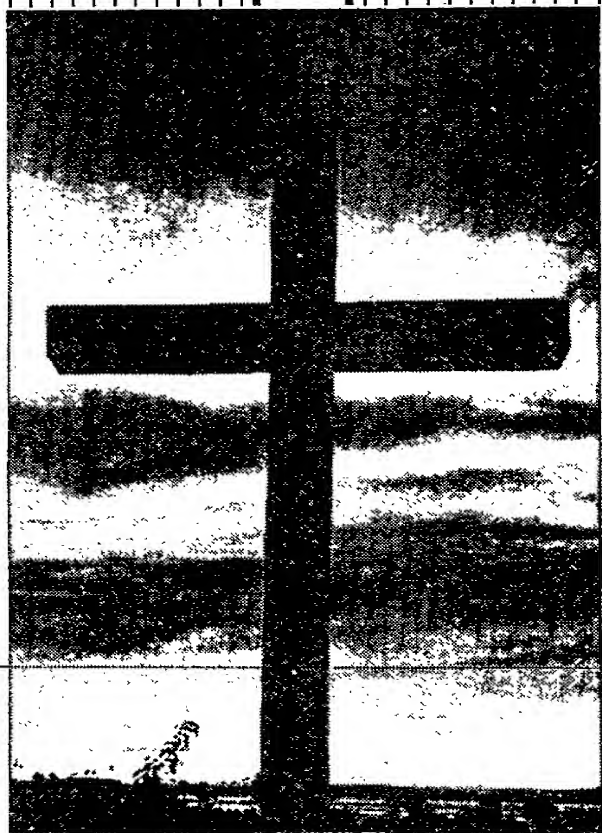
WE SPEAK FREQUENTLY *about* the Christian life. Important as such discussion is, it is more important *to be* a Christian. Probably all of us would agree with these statements. But has it occurred to you that we use different sets of language when we are talking *about* being Christian and when we are speaking *out of* the experience-of-being-Christian? In the first instance we are functioning as spectators. In the second instance we are speaking as vitally involved participants.

Considerations such as these bring us to the interesting subject of symbols in the Christian life. Note that we have not said symbols *about* the Christian life. Rather, we have referred to symbols as *a part of* the Christian life. There is an important difference.

Someone who is not a Christian may observe a living Christian. He hears him use certain expressions of belief and faith; he observes him engaging in various rituals; he hears him communicate with fellow-Christians in terms of shared symbols; he notes that he keeps referring to certain events or persons. All of this may leave the observer quite unmoved. It says nothing to him. But to the Christian these verbal expressions, rituals, and symbols may have profound meanings. They have both intellectual and emotional significance for him.

Just how and why these things come about is a matter receiving considerable attention in current theological discussion. In this article we shall direct our attention to the important role of symbols in the actual living of the Christian life. Some persons have failed to grow as religiously as they might because of the lack of adequate tools of symbolic expression. They are something

Symbols in the Christian Life



Josef Muench

like the person with the will to express himself musically, but with no paper on which to write his composition or no instrument on which to play.

It is interesting to learn that the word symbol comes from two Greek words, *syn*, meaning together, and *ballein*, meaning to throw. A symbol "throws together" an abstract idea or intangible reality with a visible sign of it. The symbol in its concreteness *points to* that which men can grasp or express only imperfectly. It serves to bring near what may seem distant or incomprehensible.

The Christian Life

We may get at the matter of symbolism by considering first the nature of the Christian life. We may then go on to consider the role of symbols in that life.

To be a Christian involves three things: (a) participation in a faith *about* life; (b) participation in a faithful way of life; (c) participation in a community of faith. Let us consider each in turn.

To be a Christian involves living in the light of beliefs about God, man,

By HARVEY H. POTTHOFF

the human situation, Jesus Christ, the Church, the Christian life, etc. All vital Christian living involves a belief-system in terms of which we interpret life and our varied experiences. To speak of participating in a faith about life means that we live in terms of great beliefs—centering our belief in the living God to whom Jesus witnessed and who is manifest in creating, redeeming, life-giving ways.

However, the Christian life is more than a matter of holding intellectual beliefs. It involves the re-

sponse of the whole person to the whole of being—faithfully, hopefully, and lovingly in the light of the vision of God. Important as our beliefs are, Christianity is not so much an explanation as it is a life of responsible commitment in faith, hope, and love. It involves deep trust in the divine source of life, and the ability to accept the permission to go on and grow on from whatever the past has been. The Christian life is a life of hope—expectancy in life's possibilities and in God's power to bring forth the new. It is a life of love for God and neighbor. It is a life of faith, hope, and love manifest in and mediated by the life and continuing ministry of Jesus Christ.

Christianity involves a third factor—participation in the community of faith. The Christian life involves individual thought, response, decision, and action. However, there is that within Christian experience which draws persons together in fellowship. It is almost impossible to talk about the Christian life without speaking of the Church. The Christian takes his place in the historic community of those who witness to the new life of faith, hope, and love in Jesus Christ.

The Role of Symbols in Christianity

Having looked at three components of the Christian life, we may now return to the question of the role of symbols in being a Christian. Being Christian involves relationships of the profoundest order—relationships with God and man. These relationships involve attitudes, perspectives, evaluations, feelings, and meanings which often defy precise verbal expression. *We need symbols to express what we cannot put into literal statements of fact.*

Deep relationships involve interchange of communion and commu-

nication. That which is to be communicated is more than ideas *about* something. Experienced devotion, trust, and commitment are involved. Symbols kindle awareness of the great intangible realities. They exercise the power of relating us more vitally to the spiritual dimension of existence. They enable us to share and communicate shared meanings for which literal statements are inadequate. Because the thoughts, feelings, and aspirations of religion go so deep, we need symbols.

It is important to recognize that there are many kinds of symbols in the Christian life. Perhaps material objects such as the cross come first to mind. There are also *verbal* symbols (words such as redemption, forgiveness, and new birth, which point to aspects of the Christian life); *doctrinal* symbols (such as the Trinity, expressing aspects of our understanding and experience of God); *confessional* symbols (such as creeds which express not only the direction of our belief but our relationship to the historic community of faith); *ritualistic* symbols (such as baptism, Holy Communion, and the funeral ritual, which serve to communicate deep feelings, meanings, and shared experiences within the fellowship of the Church); *personal* symbols (human beings who are transparent to the Divine and who disclose the possibilities of human existence, before God). All these symbols have their primary significance within the context of the Christian life. They belong to the language of religion rather than the language *about* religion.

Briefly now, let us note some of the ways in which symbols function in the three aspects of the Christian life to which reference has been made.

Symbols and Belief

Concepts of God change from generation to generation. *The idea of God* remains as a part of the experience of man. Specific concepts of immortality change, but *the idea of immortality* persists. So it is in the area of religious beliefs. We cannot judge the importance of a great idea or reality by the adequacy of a single concept of it. Thus, we need to try to state our beliefs in a given time and place as best we can in the light of our knowledge and experience. At the same time, we need to recognize that our best concepts are inadequate. Symbols serve in pointing to the religious dimension of reality without committing us for all-time to specific concepts of that reality.

In the area of belief we need two kinds of statements. First, we need those which set forth our understanding of God, man, and salvation, as precisely as possible. On this level we endeavor to describe, inform, and to be as accurate as possible. At the same time we need to mistrust the finality of such statements. We also need symbolic statements which kindle awareness of the divine dimension of reality without trying to set forth literal statements of fact. Thus, symbols pertaining to belief should be tested by their adequacy in pointing toward and expressing our faith in the ultimate ground of trust and devotion rather than in providing literal statements of fact.

Symbols and the Life of Faith

The faithful way of life is not only a life of belief, but also of trust (the ability to let go and let God take over when we have done our best); of readiness to accept life's permission to go on from the past; of the courage of commitment. Participa-

tion in such a life requires symbols to kindle awareness of the divine in our situation, to strengthen us with memories and associations of courage; to help us express feelings appropriate to the situation at hand; to move us to action; to provide concrete objects of commitment; to reveal or disclose life's finer possibilities.

Language *about* faith, hope, and love is not enough. We need the language of trust, devotion, aspiration, and worship in the living of the Christian life. Here our symbols of language, religious phrase, creeds, doctrines, rituals and persons serve us well. Through symbols we transcend our preoccupation with immediacies and enter a larger world of devotion. Through symbols we enter deeper worlds of feeling and aspiration.

Symbols in the Community of Faith

In no phase of the Christian life are symbols more important than in the Church. Here symbols unify, recall shared experiences and traditions, and function in the communication of thoughts and meanings that lie too deep for words.

In public worship we bring our lives into the presence of God. In the hour of worship there is not time to review all the beliefs, memories, and hopes which unite us. But there are symbols which speak of these things, reminding us that we worship in the context of these realities. The cross, the Bible, the pulpit, the communion table, the baptismal font, the spoken affirmations of faith, the varied rit-

uals, all speak a language of their own.

Of great importance in the life of the Church are the rituals which help us express life's deeper shared meanings and feelings. In such rituals are words, metaphors, and actions which have a common emotional and religious meaning. Our sincere participation in such rituals may communicate bonds of understanding which could never be put into words. In worship we recognize, celebrate, and dedicate great events in the light of our vision of God. The language of religion is required, and here symbols can do what other forms of expression can never achieve.

The power of religious symbols in language and ritual to express profound, shared emotion, and to direct it Godward is clearest when men stand in the presence of death. Even the most secular-minded individual is likely to feel the appropriateness of religious expression under these circumstances. It is here that the language of religion is required. It is here we recognize the need for symbols which communicate feelings, hopes, and aspirations which lie too deep for words.

Sometimes we hear the words "it is only a symbol." This is an unfortunate expression because symbols are indispensable in the Christian life. A continuing task of theology is in helping us find new symbols when old symbols have lost their creative and communicative power.

END

(Continued from page 1)

this assumption, all trust disintegrates. "Credit" means "he believes" in me. Let immorality eat away our faith in one another and in God, and our type of civilization will disappear. We need real patriots today, perhaps more than at any other time in history.—H. R. W.



• Nobody wins a war, and often it is the innocent, like this little girl, who suffer.

R RECONCILIATION TO MATCH REVOLUTION N

By JAMES S. THOMAS

Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.

(2 Corinthians 5:17-19)

THE DEFINITION of a revolution as "a total or radical change" immediately suggests total and radical ways.

of dealing with it. Whether in individuals or in society, rebellion and revolution always produce radical changes. The overthrow of governments is one of the most obvious signs of revolution.

Examples of this form of change abound in the Bible and in secular history. If one should ask how much we have learned from these grim lessons of history, he will not find very much evidence of conversion. Human beings still put their faith in physical might; battles are fought only to be fought again; injustices are arrogantly practiced and rationalized; men still seek the triumph of some earthly kingdom. These are the more apparent signs of revolution.

No one can doubt that ours is a world of exploding revolutions. Even the most casual reader has heard about Cuba and the Congo; Laos and Moscow; Algeria and Red China. The names change with generations but the phenomenon is the same. These names symbolize our present concern for the major points of challenge and change. They are freighted with fears and misgivings.

Moreover, they carry with them the uneasy knowledge that we are all involved. There was once a time when we could speak of distant conflict as being "over there." Now we know that in a world where every point on the globe is within thirty hours of any other, there is no way to avoid the distant revolutions. Indeed, "over there" has now become "over here." In a very real sense, the revolution of this age is *our* revolution.

Clearly, however, the mere description of the world's troubles contains no power to heal. The good news of the gospel of Jesus Christ does not begin in preoccupation with trouble. It begins in the deeper un-

derstanding of the nature of the trouble and the acceptance of the saving power of God's reconciling love. It is easy to see that we are involved in a revolution. The danger is that we will miss the deeper understanding of the causes and cure of the revolution which plagues us.

We make much of our technological advances; and with some good reason. It is more difficult to see the paradox of progress and the heavy responsibility of each step in mechanical improvement. In a word, we are caught in rapid changes without sure anchorage; we can disrupt what we cannot create; we can develop what we cannot control.

The Radical Nature of Reconciliation

One of the strangest turns of the human mind is its refusal to accept the radical nature of reconciliation. We so easily admit that revolution is radical change, violent disruption, formidable challenge. It calls for the full mobilization of all our powers. Yet, it is clear that our generation has missed the fundamental meaning of reconciliation: that God was in Christ reconciling a world of radical evil to himself. This is the deeper meaning of the incarnation, the life of Christ, and the cross.

The good news of the gospel is stated in the words of the Apostle Paul. Reconciliation is powerful: if any man is in Christ he is a new creation. This is hardly an empty preachment that has no relation to foreign policy. It may turn out to be the only real alternative for our generation.

One of the real tragedies of our time is the persistent belief that the reconciling power of Christ is too tame for the magnitude of our problems. Many people believe in a kind of reconciliation that is so sentimental that it cannot meet the demands

of our revolution. The crying need of our time is to find the type of reconciliation that can match the revolution which we cannot avoid or discount.

Reconciliation Must Begin With Christ

In the first place, powerful reconciliation must begin with Christ and work out to our problems. This sounds very simple but it is, in fact, most difficult to bring about. If we begin with two strong men of widely differing views, we begin with their pride of position and their need to save face. Each challenge, however veiled, calls forth a counter challenge. Each attempt at reconciliation is likely to be viewed as weakness. This is the human point of view. The same principle applies to nations. Whether in hot or cold war, each victory is viewed as superiority while each attempt to negotiate is often viewed as an admission of defeat. This also makes a certain sort of human sense. Even so, we now know that nobody really wins an argument or a war.

The Christian alternative to this human predicament is a depth understanding of the realities of the situation and a reverent devotion to the mind of Christ. If any confirmed realist is inclined to doubt this, let him ponder the meaning of the Peace Corps which is sponsored by the President of the United States. Think also of the only genuine basis for foreign aid and international understanding.

There are at least two main reasons why the mind of Christ can match our revolution. First, Christ knew the depths of the human spirit. He knew how fear feeds on fear and how tyranny calls forth revolution. The world in which Christ lived was no stranger to revolution. He knew how unyielding evil could be, how

persistent pride could remain. Second, Christ knew the depth of God's love and its power to meet radical evil with conquering power.

This is the meaning of the cross. We are not dealing with romantic history, half-mixed with fiction and fact. These are the hard facts of history that reveal how God met the radical evil of the world with the limitless love of the cross.

Revolutions Must Be Made

The revolution against tyranny is one against grave injustice and the misuse of power. Here again the details are not as important as the basic fact. Someone once said "Revolutions are not made; they come." But why do they come? They come because justice is too long delayed. The situation in which people can talk out their differences in mutual respect is spurned. The wronged person or nation feels the compulsion to throw off injustices and eventually we have the tragic history of conflict which we know so well. There can be no reconciliation when injustice persists.

The reconciliation that can match our revolt against injustice must begin in an honest admission that the injustice does exist. It is often felt that injustices will make themselves right if we do not talk about the disturbing situation. Many people would feel more comfortable if the inescapable social demands of the gospel were never mentioned. They pay an undeserved tribute to communism by acting as if this godless, revolutionary faith cannot be matched and conquered by the genuine expression of Christian love.

God forbid that we use the methods of tyranny to put down tyranny! There is nothing at all unchristian in the honest admission of, and the

(Please turn to page 21)

Are You Listening to the Gospel?

DO YOU MEAN to tell me they go over your sermon after church every Sunday? A young couples class? Aren't you sticking your neck out mighty far?" It was lunch time at a western conference pastors' school and a quartet of ministers was moving along in the cafeteria line. "What do they do to you? Do laymen really know how to discuss a sermon? Don't they miss the point and tear apart something you didn't intend to say at all?"

"Hold everything, fellows. Sure, they take me apart. Sure, I stick my neck out. But"—and they looked at his six-foot-four frame—"I am still healthy, I guess! But one thing, if you say they miss the point, what's a sermon for? Isn't it supposed to be clear enough so that everybody can tell what you're trying to say? Or is a sermon just an exercise for my vocal cords? Several times that couples group *has* missed the point, and that's been good for me. I found I was 'way out in left field—further than that, for I hadn't even made it clear where the ball park was, or even what game we were playing. So they caught me up. And did they *ever!*"

"Well—yeah, that's what would scare me if I let this sort of thing go on. I guess I'll have to admit it: I'd be afraid to turn 'em loose on my sermons for fear they'd show me what a bumbling guy they've got in the pulpit!"

Overhearing that conversation set me to thinking. There are pastors here and there who involve their people in reaction groups like this. There are many churches where

brave laymen voluntarily seek out the pastor and talk with him about the meaning of a particular sermon idea to them. But such folk are few and far between. Most of us, either in word or action, tell our pastor, "You go ahead and give us a good sermon and we'll listen to every word you say. (Also we won't raise an argument or question your ideas. After all, you're the one who's studied theology, so go ahead and give it to us!)"

Thus we laymen show how little we feel involved in the proclamation of the gospel. We have our study classes Sunday mornings, our discussion sessions for various groups throughout the week, the study programs in the Woman's Society and all the rest, but when the "real ministry" of the church is mentioned, we immediately defer to the pastor.

It is imperative that we take a new look at this whole concept. Inherent in Protestant theology and tradition is the thesis that God speaks to and through all persons, not just the ordained clergy. The Roman Catholic Church, on the other hand, long ago established

two levels within the church . . . defining the clergy to which the ministry is assigned as alone representing the essence of the church. The fact that the Roman Church makes extensive use of laymen and women in secondary ministries, some of them becoming distinguished theological teachers, does not alter the basic separation. We do not realize how much the actual order in our churches has been drifting toward the Roman pattern.*

* From *The Rebirth of Ministry* by James D. Smart (© 1960, W. L. Jenkins, The Westminster Press. Used by permission), pages 49-50.

How can we Protestant laymen help to restore the real meaning of the priesthood of all believers? How can we really come to share in the bearing the message of the gospel?

One very real answer is that we must become better informed churchmen, more thoroughly acquainted with the church's life and meaning. We must take seriously our right—our obligation—to be ministers. We must study the scriptures faithfully. We must acquaint ourselves with the history and basic tenets of Protestantism and of our own denomination. We must find a growing experience of the redemptive fellowship of the church—universal and local.

Our study groups—be they adult classes, Woman's Society circles, or of whatever organizational background—must become units of this redemptive fellowship, wherein seeking persons may find the realities of the gospel. Even our commission and official board meetings, our councils and committees, must become experienced in real churchmanship.

Clergymen must sense their teaching task as an essential part of their total ministry. Many do, and their pulpit messages are clearly given with this purpose in view. It is significant that in Protestantism the pastor's vestments worn in services of worship are not the priestly robes of old, but are fashioned after the academic gown of the teacher. We remember, too, that our Master's most characteristic title was that of teacher, "rabbi."

As laymen, sharing in services where pastors accept their high calling to go into the world and teach, we must prepare our minds and spirits to search for truth in the spoken word. Here we come full circle to the matter of listening: to the sermon in formal worship and

to the various other media through which the gospel is proclaimed.

We can train ourselves to be more alert, understanding listeners. To be sure, sometimes the message we hear is confused with the sound of many voices often out of harmony, often tentative and wavering. It is just as true that often the message is clear but our ears are not in tune, or are muffled by many other noises, or are altogether deaf. How can persons be trained to listen more effectively? Here are a few ideas to start with:

1. A group may schedule regular sessions after morning worship to discuss the content of the sermon with the pastor.

Some groups remain at the church for an hour, members going their ways afterward for the noon meal. Others take the pastor and his wife along to a private dining room in a nearby restaurant. There they eat and talk.

There's real advantage in using a room where there's a chalk board for analyzing points as they are brought up. Thus the freedom of comment will be enhanced.

These sessions should be regular but not necessarily weekly. Decision as to how many meetings and when, should be made at the beginning of the series so that individuals may be comfortable in arranging family and other personal plans.

2. The pastor may provide a listening group with an outline of next week's sermon—perhaps by Tuesday or Wednesday night so that there may be some time for preparation.

3. Through the church family news sheet a brief outline of the following Sunday's sermon may be carried, with suggestions for study and reading before Sunday worship. This plan would particularly help shut-ins and others who are deprived of regular attendance.

4. For many years Harry and Bonaro Overstreet have made effective use of the technique of establishing listening groups in the audience as an address is about to be given. You have probably shared in this sort of thing many times. The speaker designates certain sections of the audience to listen as he speaks for ideas strongly agreed with, for example, or for ideas definitely opposed to the listeners' views, or ideas raising some question or requiring further clarification. At the conclusion of the address, small units of four or five discuss their reactions in keeping with their particular assignment, then report to the total gathering.

This method has inspired many an audience to greater alertness and sensitivity to differing points of view. Also, the small group examination of the topic releases timid individuals from making a frontal attack on the speaker, yet draws everyone's ideas into the final discussion.

5. A film may be used to sharpen up a group's ability really to hear what is said and to understand it. A dramatic sequence may be shown to a point; the group discusses what

it saw and heard; the remainder of the film may be shown to clarify what actually happened and to give the group opportunity to check its own ideas for accuracy.

An excellent film for this purpose is "The Eye of the Beholder." The audience views the first half, discusses its impressions of the leading character, then sees the remainder of the film. This is a vivid means of checking our impressions. Would that we could use this method with TV viewing! And maybe it could be done. Try it sometime with your group, especially if there's a two-part TV series with time for discussion intervening. Work not just on opinions or generalities; try to get to the heart of the message portrayed.

Do some of these ideas appeal to you? You will think of others. The point is, today in the church of the living Christ there is need for alert, thinking, even critically analyzing, churchmen. Blind acceptance of any and all comments and assertions—in the pulpit, in the class, or wherever—are just that: blind. Your group can work for genuine churchmanship: it must if the church is to survive in you and in others.

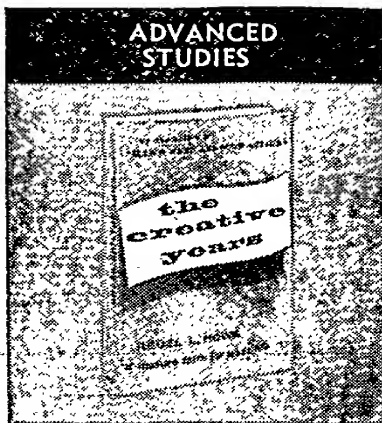
(Continued from page 18)

reverent determination to correct injustice. Indeed, this is better than a kind of unrealistic harmony, which turns away from cries of injustice until the cry, reaching the point of rebellion, goes on to open and unrelenting conflict.

The Reconciliation of Christ

The reconciliation of Christ speaks to the new issues of every day in terms adequate for solution. Many people gladly rejoice over the benefits of reconciliation without sharing the pain which brought it about.

The respect for individual persons was won through hard struggle. Men have died for what we now assume. The freedom to be what God intended us to be is still being wrought out in conflict, suffering and pain. Even the freedom to worship God is a hard-won gift. This is no time to cry peace if there is no peace. It is our task to seek God's power for the difficult times of peacemaking so that his will becomes the ruling force of our lives. When this is done, the presence of peace becomes such eloquent testimony that the cry is unnecessary.



The Creative Years

by REUEL L. HOWE

This month chapters 5, 6, and 7 lead us into a consideration of family life. The discussions focus upon the relations between husband and wife in the middle years and between parents and adolescent children. Both of these important relationships are set firmly within the context of our relation to God and viewed from the perspective of the Christian faith.

Chapter 5.

PROBABLY MOST of us are somewhat confused about the place of sex and sexual relations within our lives. We are not sure how we should approach it or talk about it. On the one hand, the mass media of our time make sex a central theme. Movies, plays, and novels seem to be preoccupied with the perverted or grosser aspects of sex, particularly in its aberrations. Prostitution, illegitimacy, adultery, incest, and homosexuality figure largely in current literature. Sex is used by the mass media to sell everything from soap to speed boats. Tourist agencies promote travel by holding out the veiled promise of sexual adventure in faraway lands.

On the other hand, most of us have grown up in a time when the church has tended to give the impression that sex was somehow related to original sin. Therefore it had to be suppressed. The church has often been very punitive in its attitude to-

Reader's Guide by PAUL B. MAVES

ward sexual offenders. When the preacher uses the word "sin" in his sermon, the chances are that most of his hearers will automatically think of sex, although he may mean something quite different, such as pride or gossip.

Do you agree with what the author says about sex?

Note Howe's discussion of the relation between the body and the spirit. He indicates that sex may be the highest expression of love between man and wife as well as a way of communicating which transcends words. It may be a way of overcoming estrangement in the marriage relation. This raises the question of the relation between sex and love. What does this mean for relationships with persons other than husband or wife?

Howe does not deal with it, but what of "the other woman" or "the other man" in the marriage relationship? To what extent is love a matter of "chemistry"? To what extent is it an automatic response which happens to us? To what extent is it responsible decision? The matter of sublimation of sex in other than marital relations comes up for consideration, too.

Another problem not dealt with

in this book is that of the unmarried man or woman who is fulfilled physically but who may find it very difficult, if not impossible, to achieve any kind of intimacy or warmth of relation with other persons. How do the unmarried find affection, understanding, and companionship? How can they be assured someone will have a concern for them as persons?

¶ Chapter 6.

The five affirmations Howe makes in chapter 6 about achieving a creative marriage run contrary to much that is popularly taught. Perhaps in this respect it illustrates the difference between the gospel and the wisdom of the world, or between living by grace and living under the law.

We are taught to make discriminations, to tell the difference between right and wrong, to fix the blame and levy penalties for infractions of rules. The author tells us "to understand instead of judging." Does this not mean the abandonment of standards? Are there not some things we are entitled to expect in marriage? How can we break through the stereotypes which have grown up in years of living together? What does it mean to accept our partner's real self?

We have been taught to be polite and mannerly. We have learned that it may be expedient to mask how we really feel. Outspokenness may hurt others, or may bring recrimination upon us. Howe tells us to offer the real self. "It is much better to say what we mean even if the truth is disturbing." How can we distinguish between telling the bitter truth as a means of hurting and an offering of the real self?

We have been told that success in marriage is dependent upon a common background and similarity of interests. He says that differences

can be stimulating. How much difference can we tolerate? How can differences complement rather than divide?

He says that compatibility is achieved in marriage rather than being a condition of it. Is there any kind of incompatibility which would justify divorce? How much of the burden of forgiving should one partner carry if the other does not respond? To what extent do unrealistic expectations and overly idealistic images of marriage contribute to couples' inability really to know each other?

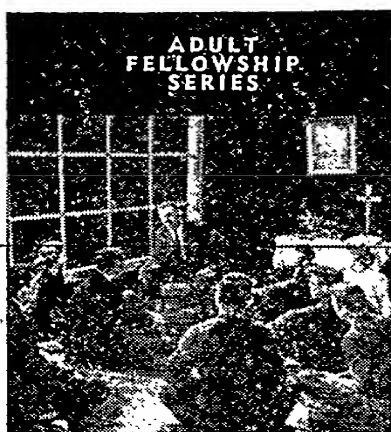
Finally, how can persons find time to be married in the face of the demands of making a living and being responsible citizens? Should marriage be made an end in itself so that it is deliberately nurtured as one project among others? What priority does marriage have over concerns such as those of vocation?

¶ Chapter 7.

Do you agree that it is hard to keep pace with a child's development? If this is true, perhaps the difference is that the child changes so much more rapidly than the adult that the stereotypes are so much more incongruous.

Do you find yourself resisting your child's growth? What is the difference between concern for his welfare and overprotectiveness? What is the difference between being a perfectionist and having high expectations?

Do you remember your own adolescence very well? Was it a happy time? Would you really like to live it over again? What things did you vow then you would never do to your child? Have you been able to keep your vows?



World Service in The Methodist Church

By W. W. REID

This lesson and the three which follow are a unit on "World Service in The Methodist Church." These four sessions outline the work of the several agencies of The Methodist Church that enact the desire of the church to "serve others" in response to the Great Commission. *How do I and the church of which I am a member minister through these agencies—and why should I support the World Service program?*

Christian Concern and World Service

Daily Bible Readings

Monday: Psalm 24; David praises God the Creator-Owner.

Tuesday: Genesis 4:8-14; Cain asks, "Am I my brother's keeper?"

Wednesday: Luke 10:29-37; the parable of the Good Samaritan.

Thursday: Matthew 14:15-21; Jesus feeds the hungry.

Friday: Acts 2:14-36; Peter's sermon in Jerusalem.

Saturday: Romans 9:22-26; the gospel is for Gentiles, too.

Sunday: Matthew 28:16-20; Christ commissions his followers.

The Question

What is the scriptural background for "service to others," for "stewardship"? How did the early Christian church and early Methodism respond to the commission from Jesus?

A DOMINANT NOTE throughout the Bible is God's concern for the well-being of men. It is there in Genesis when God gives Adam a mate and establishes them in the Garden of Eden (Genesis 2:15-22). It is noted

in the histories (2 Chronicles 7:11-16), in the Psalms of David (Psalm 23 for example), in the warnings of the prophets (Jeremiah 31:16-20). God had hoped for companionship with man. He was concerned for man's welfare. Even when men sinned and fell away from God, he tried to "make a new start" for them by way of the great flood and Noah's ark (Genesis 9:1-11).

While the Old Testament begins with a realization of God's concern for the people of the Jewish nation, there grows through the centuries the knowledge that God is the God of all nations and races, and that his concern is for men everywhere in the world. He early promised Abraham—"By you all the families of the earth will bless themselves" (Genesis 12:3).

Tidings of God's Concern

But it was in the coming of Jesus, with good tidings from God to tell to all men, that this concern of the Creator and Father blossomed into

the heart of the new religion that grew out of Judaism. This concern for man was evident in every teaching and in every act of Jesus' ministry on earth. It was the concern that led him to commission that bewildered band of his followers (Matthew 28:16): "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

Jesus had made known God's concern for man by preaching of a Father in heaven who loved men, individually and collectively, and who sought to establish a personal father-son relationship with each of them; by teaching the precepts of truth, righteousness, and justice as he believed they were embodied in God's universe; by healing those who were physically and emotionally ill; and by feeding the hungry. This was the scope of Jesus' ministry, and it was this he commissioned the disciples, his followers, to continue. Jesus' message from God was not for parochial use, for individual appropriation. This was a message to all the world, preached to all nations in his name.

Early Missionary "Acts"

"The Book of the Acts of the Apostles" continues the story of the early disciples and their converts as they fulfilled Jesus' commission, beginning after the Ascension. After the coming of the Holy Spirit, they preached, taught, and healed in the manner of Jesus' ministry. Persecution followed, but they preached the gospel to their persecutors and jailers. When Saul became the chief scourge of the church in Jerusalem, the disciples and church members

"who were scattered" went about preaching the word" (Acts 8:4).

The conversion of Saul—hereafter to be known as Paul—marked one of the great victories of the early church. For Paul became one of the most indefatigable exponents and organizers of the church. Steeped in the learning and philosophy of his day and age, he added a new dimension to the word and work of the simple men who had been the companions and witnesses of Jesus' earthly ministry. He was the first systematizer of the new church's beliefs and theology. His letters to the churches—written when he could not physically visit them, and miraculously preserved through the centuries for our instruction—still speak to us of the purposes of God in sending Jesus as his messenger and revelation to men.

"Father of World Missions"

There was never any thought or teaching by Paul that the faith of the Lord Jesus Christ was not for men of every race, color, nationality, and condition of life. Paul was indeed the "father of foreign missions." His journeys over Palestine, Syria, Asia Minor, and elsewhere mark him undoubtedly as the most traveled man of his day, and he did all this in the interest of spreading the gospel among "foreigners." When Paul could not go with counsel and assistance, he sent emissaries with letters. Before that first century was over by about seventy years after the resurrection of Christ) not only Jerusalem but Antioch, Ephesus, and Alexandria were active centers for the sending forth of missionaries.

A study of the Book of the Acts and of the Epistles will reveal many lessons for the church of our day, and especially for those concerned with the continued spread of the



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• "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you . . ." (Matthew 28:19-20).

gospel and with its practice in individual lives and in society.

Christianity Spreads

The next seven centuries saw the rapid spread of Christianity into every corner of Europe. It was the period of truly great missionaries: men who risked their lives to take the gospel to the Goths, the Franks, the Irish, the English, the Dutch, the Danes—beyond the Alps, across the Rhine, across the Zuider Zee. Whole tribes and kingdoms followed their temporal leaders and received baptism. There were many hardships faced, many "conversions" not very deep in the spirit, many compromises with heathen customs. But some knowledge of God, allegiance to Christian principles, and the taming of wild hordes did grow.

There followed another seven centuries when Christianity seemed to come to a standstill both geographically and in influence. There was the long struggle with Islam, the

Dark Ages, and the nine unfortunate Crusades (which were a strange combination of missions and militarism). Such learning as there was (both secular and religious) during this period was preserved in the monasteries where men drew themselves apart from the world. Some of these monastic orders were missionary; all of them carried on some ministry to the needy of their day. They sent able teachers and preachers to needy countries and areas; and through the centuries when civilization seemed static, the monasteries kept knowledge, agriculture, the scriptures, and arts and crafts alive among at least a segment of the populace.

Early Missions to America

While "modern missions" among Protestant churches are generally dated as beginning in 1792—the year that William Carey left England to establish a Christian service in India—the movement had many branch

roots. Actually it rooted back into the Reformation, into the ministry of Paul and the disciples, and into the ministry of Jesus himself. But the immediate "new root" was the evangelistic movement in England and on the European continent, nurtured largely by the preaching of John Wesley, Charles Wesley, George Whitefield, and their associates. It was from the forces let loose through these men that concern grew for the lost and unsaved in other lands.

God's Concern for Man

Through the long centuries, the well-being of man, based upon man's relationship to God as a son and his relationship to all other men as brothers through God's fatherhood, has been the motive of all Christian service. This has been the motive of the minister in Christian cultures—and the motive of that minister who has gone to distant or nearby places as a "missionary." Both groups are sent (by God, by his church) to serve others. From century to century and from nation to nation, the form which this service takes may vary as needs vary within civilizations and ages, but always the Christian purpose to serve as Jesus served has remained. Always it has meant the proclamation of the good news from God through preaching; always it has meant teaching—sometimes the rudiments of reading and writing so that one may read the Holy Bible, sometimes the arts and sciences to comprehend God's truth for the teaching of others; always it has meant feeding the hungry—by giving bread or by teaching better ways of growing one's own food; always it has meant healing the sick—either by the laying on of hands, or through the ministry of doctors and surgeons in great hospitals; always

it has meant preparing youth for leadership in passing on knowledge of the gospel, and leadership in the skills and knowledge that help men rightfully use the bounties God has placed upon earth for them.

Witness and Steward

Basic in the teaching of the Christian church whenever it has been true to its founder, basic in the teaching of leaders from Paul to Wesley and in our own day, are two concepts:

1. Each person who professes to follow Christ is called to be a witness for him—to be a missionary serving others.

2. Each Christian's *life, time, talent, and substance* are to be dedicated and used in the service of his fellow men, and in recognition of God's ownership and of God's concern for the well-being of all his children on earth.

John Wesley

John Wesley, who lived a frugal and almost ascetic life in England, knew both the danger and value of money—as well as the value of time and of all the talents with which he was richly endowed. For the people that were gathered into Methodist societies, he gave high example in his person of the stewardship of life and possessions that he preached.

A Philosophy of Stewardship

It is good—even if only once a year—to sit down with one's self, perhaps pen in hand, and try to frame what one actually believes about life. Some growth ought to be found from year to year. I was doing just this recently, and there seemed to evolve a knitting together in one fabric some thoughts concerning my relationship to God, my purpose on

earth, and this caring and sharing we call "stewardship." To help you shape your own beliefs, I note mine here:

"God has given us life, has given us earth, has given us love, and truth, and beauty, and knowledge, and skills. He has given them *not alone* to Americans, nor to whites, nor to Christians, nor to our generation, but to all men on earth and to all generations. This gift of life and of all that sustains and sanctifies it we have from God—passed on to us through workers, parents, saints, thinkers, poets, sinners, artists, discoverers, sufferers, singers. Life and all that makes it rich and beautiful

did not begin with us, does not end with us; but we are necessary links in its processes and purposes.

"I am *at this moment in time* a channel through which God is creating, and through which he is revealing himself and his greatness and concern. Thus my life—including body, mind, and spirit—and my 'temporary possessions' are a trust from God for the service of men everywhere, and men yet unborn. Tomorrow another will nurture and be nurtured by my 'possessions.' Today I am to *share* life, and truth, and skill, and goods with all men; I am to conserve and improve them for future generations."

THE WORLD SERVICE AGENCIES

On behalf of the local Methodist churches—each with a task to undertake as part of the Great Commission—the General Conference has designated the following as World Service agencies. Each shares in the World Service dollar given by each local church.

Board of Missions—directing the work of missionaries in the United States and overseas with a ministry of evangelism, teaching, and healing.

Board of Education—developing and counseling in Methodist church schools, colleges, and theological seminaries.

Board of Christian Social Concerns—the church in action in the areas of temperance, peace, world order, and economic justice.

Board of Evangelism—"to stimulate the membership of the church (and non-church people as well) in worship and Christian service."

Board of Lay Activities—activating the men of the church in Christian

stewardship, in uniting to serve, in lay speaking, in local church leadership.

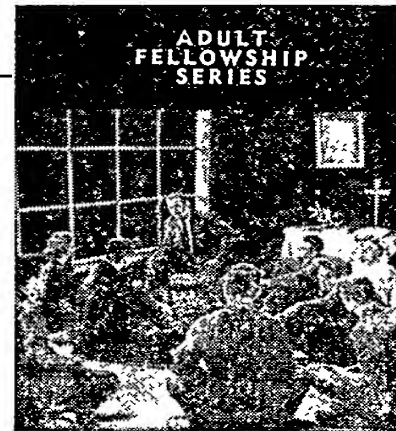
Television, Radio, and Film Commission—planning for "communication" between the agencies of the church and the church members via these new channels.

Board of Pensions—supervises and administers the pension program of The Methodist Church.

Board of Hospitals and Homes—coordinating and standardizing the care of the church for the aged, dependent children, and the sick.

American Bible Society—endeavors to see that every man the world over has a Bible or Testament in his own tongue.

World Service Ministers In My Local Church



Daily Bible Readings

Monday: Psalms 67; he is the God of all nations.

Tuesday: Deuteronomy 6:4-25; teach your children diligently.

Wednesday: John 16:5-12; Jesus promises his disciples the Counselor.

Thursday: Acts 3:1-9; Peter heals at the temple gate.

Friday: Acts 8:26-33; Philip expounds the gospel to the Ethiopian.

Saturday: Acts 5:1-6; Ananias and the sin of withholding.

Sunday: Galatians 6:1-6; communicate all good things.

The Question

Today's lesson is the second in a four-session unit (Unit V) on "World Service in The Methodist Church" by W. W. Reid. The purpose of the unit is to help older youth and adults become motivated to dedicate their resources, time, and talents to the church's mission in the world and to show how the mission and ministry of Methodist Christians is expressed through World Service.

What is the basic purpose of the church of which I am a member? How do the World Service agencies help us to reach those objectives in our membership, and in our community?

PERHAPS WHAT distinguished Jesus from the scribes and Pharisees and all other religious leaders of his day was his concern for the well-being of men. And this was not only for their souls—though that was major—but for their minds and bodies as

well. He preached of God's love and concern for men. He preached that it was possible for men to attain new heights as sons of God. But he was also a teacher—"Rabbi" (John 1:38); and the twelve men who followed him for three years constituted the first class in the first "theological seminary" of the Christian faith.

This pattern set by Jesus became the passion of John Wesley and of his followers who were called "Methodists." This great concern was for all manner of people in all kinds of need. The Holy Club at Oxford, where both John and Charles Wesley developed those early "methodical habits," was devoted to both physical and spiritual ministry to men's needs. The members exercised a strict stewardship of their time so that they could visit the sick in the hospitals of that day and could call upon the imprisoned (even accompanying some of them as they went to the gallows).

Methodism and Social Issues

As a result of Wesley's example of concern for people, ministers and members of the Methodist church both in England and in America early took a lead in social reforms and in efforts to remove from men's paths some of the stumblingblocks

to Christian living. Any institutions, or customs, or traffic that interfered with man's reaching upward toward spiritual, intellectual, and physical well-being were preached against from Methodist pulpits. The echoes of the pulpit reached into legislative halls and into courts of justice; they helped shape the mind, the character, and the law of the young and growing American states and nation.

Wesley spoke openly and labored with Wilberforce in England against human slavery. Many of the early circuit riders in American Methodism were among leaders in opposing that trade. The "General Rules" of Methodist societies, drawn up early by Wesley, were positive in their prohibition for church members of "drunkenness, buying and selling of liquors, or drinking them except in cases of extreme necessity." The Methodist Church has continued to speak out against liquor, and to work for legal prohibition of alcohol. It was largely Methodist women who pioneered in the organization of the Woman's Christian Temperance Union and its national and world bodies.

Strengthening the Local Church

The point of education, service, and action in The Methodist Church begins, of course, in the local church and congregation. If the individual in the local church does not have understanding of, conviction for, and dedication to the goals toward which the general church would strive, those goals will not be reached, its causes will not be attained. It is only after the individual and his local church become enthusiastic, that the goals of community service, national service, and world-wide service can be sought effectively. As the local congregation grows in Christian de-

votion and in understanding, it reaches out to neighbors in the community, in other communities, and across the seas.

While all the agencies of World Service are united in their final objective, some have specific tasks of helping educate and build within the local church so that each local church may be strengthened in its service. Especially do we consider in this connection (1) the service of the Division of the Local Church of the General Board of Education—charged with the promotion of the work of the church schools in local churches, with leadership education, both lay and ministerial; and with providing the means whereby the local churches may advance the Christian way of life; (2) the Board of Evangelism which aims to promote and support all forms and phases of evangelism, the practice of intercession and individual and family worship, and to stimulate the church in worship and in Christian service; (3) the Board of Lay Activities which reaches into each local church through a lay leader, to help make the men of that church an active working force; and (4) the Joint Section of Education and Cultivation of the Board of Missions which, through the local church commission on missions, educates and promotes the home and foreign missionary concerns of the denomination, and the concerns of the Methodist Committee on Overseas Relief. (MCOR, while dedicated to serving the physical needs—clothing, food, medicines—is considered an agency for a temporary service, and is not a part of the Board of Missions and is not included in World Service.)

Division of the Local Church

"Each local parish with its church school, however small or large, is a



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• GIKUKI, MOZAMBIQUE. Church school classes are much alike around the world. The whole mission of the church is essentially a teaching mission—teaching about Christ and the “good news.”

fellowship wherein the Word is again and again made flesh and moves redemptively in the midst of rapid social change,” says a report of the Division of the Local Church. “To every group of ‘learners in the way’—class, camp, school or committee—this staff gives its insight, ability and energy to the development of leadership which follows Christ’s commission to teach and make disciples of all.”

The growing population of the United States (and its predicted growth-to-come); the mobility of families and the disruption of family life; the older population; the emphasis on camping, recreation, out-of-door activity (including the use of automobiles); the use of audio-visuals in education; the new demand for trained leadership in the

church school; new emphasis on the place of music in religious education; new educational units in hundreds of churches; the rediscovery of religious education for adults; the growth in the number of local and regional conferences on all phases of education, family living, community and industrial relationships: all of these come within the counseling and teaching services of the Division as it reaches into conferences, districts, and local churches. Its age-graded departments are resource centers for every educational need of the local church, its church school, and its Youth Fellowship.

The Division of the Local Church reaches into the local church and through planning, counsel, organization, printed helps, and leadership training, guides and assists in the

teaching processes of all age groups.

The Division is concerned with carrying out all phases of the Great Commission, but especially within Methodism, it is committed—"Go teach!"

(The Editorial Division of the Board of Education will be dealt with in lesson four.)

Some-Interrelationships

The World Service activity of The Methodist Church is one task, divided into agencies the better to pursue various angles of the single objective to make Christ known and obeyed. There are naturally some concerns and projects to be undertaken for the local church in which two or more agencies have interest. And there are some services for the local church carried on by a World Service agency in co-operation with other Methodist agencies that do not receive funds from World Service: Woman's Society of Christian Service, The Methodist Publishing House, and the Editorial Division of the Board of Education. The Woman's Society of Christian Service carries on a wide program of education in practically every local church. This is basically a program of education in and for missions, but vitally affects the whole life of the parish. The Methodist Publishing House and the Editorial Division of the Board of Education serve with all other agencies of the church in publishing and distributing printed books and other materials, including audio-visuals, for education and training in every phase of church life and activity.

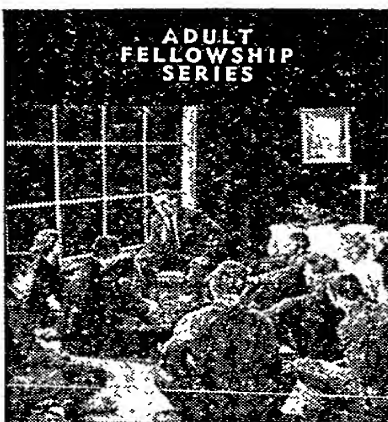
Board of Evangelism

The General Board of Evangelism serves at the very heart of the purpose of Christianity and of Methodism—to assist local churches and

church agencies in bringing "all men into living, active fellowship with God," "to gather them into the fellowship of the church," and to help them express their discipleship in every area of human life. This was what Paul strove to do for the men of his day, and what Wesley set out to do for the forgotten and abandoned men of England and America. Their concern was not only for the people ministered to by the religious leaders of their days, but for those outside the pale of synagogue and church.

Through the spoken word (evangelism at local church, community, and district levels; evangelistic missions; youth evangelism), and through the written word (such as "Upper Room," *Tidings* literature), the Board of Evangelism seeks to help pastors and laymen in their plans to reach "the last man in the last pew" with motivation for the Christian life—and to reach out to the "ungathered" as well.

Some of the "goals for evangelism" set for the local church by the Board in strengthening the preaching, evangelistic, and member-recruitment efforts of the pastor, the church school, the organized laymen, canvassers, and the Commission on Membership and Evangelism should be noted. Every church should enlist ten per cent of its members to seek, pray for, witness to and invite persons to Christ. Every church should enlist a group for regular visitation evangelism, and should report each month how many persons are won to Christ. Every church of one hundred members should receive one new member per month on profession of faith. Every church should participate in the organization of a new church. Every church should have a week of evangelistic preaching, a week of evangelistic visiting, and a training class in church membership each



World Service Ministers Beyond the Local Parish

Daily Bible Readings

Monday: Psalm 96; declare God to the nations.

Tuesday: Jonah 1:1-3; 3:1-10; Jonah preaches in Nineveh.

Wednesday: Matthew 9:1-8; Jesus heals.

Thursday: Matthew 13; Jesus teaches.

Friday: Acts 8:5-12; Philip preaches and heals.

Saturday: Acts 10:19-43; Peter preaches to the Gentiles.

Sunday: Acts 17:22-34; Paul preaches in Athens.

The Question

Today's lesson is the third in a four-session unit (Unit V) on "World Service in The Methodist Church" by W. W. Reid. The purpose of the unit is to help older youth and adults become motivated to dedicate their resources, time, and talents to the church's mission in the world and to show how the mission and ministry of Methodist Christians is expressed through World Service.

How does my local church reach out in service to the needy in the United States and in all the world through World Service agencies?

HISTORIAN ARNOLD TOYNBEE has said that when future ages appraise the century in which we live, they will note not so much the development of atomic power, of automation, or of the multitude of "things" coming through technology, but rather the concern of men that good things of life be made known and

given to every member of the human race.

Concern for people—for each individual person—came into the world from God when he sent Jesus with a message to the human race. Concern was and is the motivation of the movement and undertaking we call "missionary." It is the motivation of "World Service." Through the World Service agencies The Methodist Church gives tangible expression to its concern for other people. It begins its ministry in the local parish and community; it extends it to men and situations across the nation; and finally it embraces and ministers to the needs of men around the entire globe. It is you and I and our church at work in the name and in the spirit of the Master. The church began as concern for men's spiritual well-being, but, as it looked upon the hungry, the sick, and the illiterate millions, it grew to have concern for their physical bodies, for their health, for their education, and for adequate supplies of food and clothing. For men learned that spiritual growth is thwarted when hunger and disease lay waste the body in which the spirit dwells while on earth.

Missions Began "at Home"

The "home missionary" or "national" service of Methodist people

year. Every family and every individual should have daily devotions, reading the Bible.

Board of Lay Activities

The purpose of the Board of Lay Activities—and of its conference, district, and local church groups—is “to deepen the spiritual life of the lay members of the church, and to cultivate among them an increasing loyalty and interest that they may become an active working force in each local church.” In other words, members must be witnesses to their Christ by both their words and their deeds. This agency also cuts across most of the other service and teaching agencies of The Methodist Church, for it seeks to enlist all laymen in all the activities and concerns that minister to men’s deepest needs, and it seeks to lead men to acceptance of the Christian way of life through faith in Christ.

The training of lay leaders and of official boards; the promotion of lay witness through preaching and through Christian stewardship; the sound financing of every local church (including the “every member canvass” for local support and benevolences); the formation of Methodist Men groups in the local church for the cultivation of personal Christian living, and for the carrying on of church-related projects; and active participation of educational, evangelistic, and missionary campaigns: these are all channels for training in good laymanship and in the “ministry of the laity.”

Methodist Men, organized in the local church, becomes not only a means of training and fellowship, but it is a means also of enlisting men into active church membership, plus service outreach into the community. For if individual men, and communities, and nations, and the

world are to be won to allegiance and service to Christ, if the benefits of the faith are to be presented and proved to those who need its ministries—the task must be carried on by laymen. The values and truth must be demonstrated in the daily lives of “the men in the pew.” Certainly the laymen must be led and taught by the minister: but the end product of that leading and teaching is the layman, his character, his conduct.

The Ministry of Laymen

Both the “man in the street” outside the church in your town and anywhere in America, and the man of an alien race or a religion alien to Christianity are looking at the “lay product” of the Christian church to determine their opinions of our faith. They may accept the professional clergyman as a good man, but what of the products of his ministry? What of the tradesmen, the diplomats, the soldiers, the men who decide for or against armaments and nuclear testing and “bigger and better” bombs, those in whose hands is the decision of war or peace, of freedom or colonialism, of hunger or plenty, of brotherhood in practice or only on the statute books? Are these products of Christianity exemplifying the Sermon on the Mount, the way of Christ, the Golden Rule?

The importance of this witness or ministry of the layman has been sounded from many quarters and stated in many ways. But it all sums up to this: What the world needs to see if it is going to accept Jesus as Christ and follow in his way are laymen in such secular vocations as law and diplomacy, industry and commerce. At the lathe and in the classroom, on the farm and in the office, all should be leading lives fully in accord with the Christian profession of their lips.

to their brethren in their own communities and out across the United States and its possessions grew as the country grew, and as men envisioned the needs. It began with a desire to give Christianity to America's aboriginal tribes, the Indians. As people moved westward in the days of settlement, the Methodist circuit rider, the church, and the church school went with them or followed not far behind. As people speaking languages other than English began to arrive on these shores, as cities grew congested and needed special ministries, as the rural and farm areas grew, families and hamlets seemed isolated. Concern mounted that the gospel message be proclaimed, and that the services of the church be extended to these new thousands.

Automation

Automation also has had its place in this shift of population. The machine can do the work of many "hands" (as in agriculture), making fewer jobs, sometimes throwing people out of work and sending them into other communities or other fields of work. Where automation in major industries is going to take America before the end of the century we do not know—but the church is concerned because it affects the lives and happiness of people.

The Minorities

In this rapidly shifting American scene, two groups of people are both growing rapidly in numbers and changing locale. Great numbers of Negroes are moving into the northern and western states, most of them leaving rural life for the city and for employment in industry. Also seeking economic improvement, and also crowding into already overcrowded

northern cities, come hundreds of thousands of Spanish-speaking Americans from Puerto Rico. Earlier, Spanish-speaking thousands came from Mexico.

Understanding, meeting, even anticipating the great social, economic, and religious needs caused by this increase and movement of people is the never-ceasing quest and program of the Division of National Missions.

The City Church

This Division is leading local city churches, districts, and annual conferences in a city-to-city and church-to-church reappraisal of Methodist services to urban people.

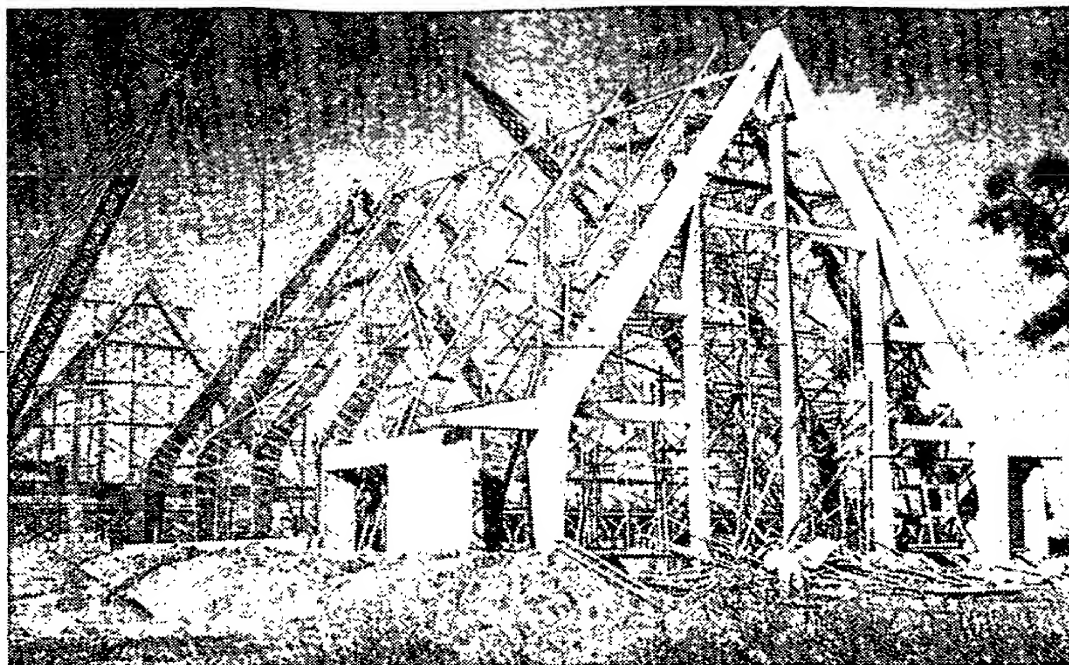
A number of cities have, with the aid and counsel of the Division, begun group ministries and other expanded programs where the "old churches" could not alone meet the challenges at their doors.

Suburban Churches

A phenomenon of the past few decades has been the mushrooming of new communities on the fringes of great cities, and whole new communities in the midst of what was farm land yesterday. For the most part, these suburban areas are settled by families moving out of the cities—seeking "breathing room," seeking better living and housing conditions for their children. In practically every suburb there is need for one or more new Protestant churches, and Methodism should furnish about one tenth of them. The Division has been aiding with grants, loans, and financial campaigns—but it has nowhere been able to meet all the calls for assistance and guidance.

The Rural Problem and Church

Rural people, moving into towns and cities by the hundreds of thousands; urban people moving out into



Methodist Prints

- Growth in population and the mobility of existing population has led to an increased need for new churches.

rural areas; and “ribbon settlements” along the highways and into the open country are causing major economic, social, and religious changes across America, according to executives of the Division. This shifting population, like that in the cities, calls for many new churches and other buildings.

The Division’s specialists advocate the grouping of several or all of the smaller churches (too small to have a fulltime pastor) in a country or in some “natural area” (such as a valley) into a “group ministry.” Such a “group would consist of three or four ministers—at least one of them ordained—and others who might be “lay” or “local” preachers; these ministers would serve as a team in the whole area. Many church tasks, they say, can well be done by laymen.

Church Extension

Though the bulk of funds for new churches must be contributed within

the local communities or parishes to be served, World Service funds—as loans or gifts—are provided through the Division of National Missions in particularly needy or missionary situations. In a recent twelve months’ period, the Division made loans and grants to 571 churches, to a total of \$5,101,000. Of that amount, \$3,892,000 was in loans to 203 churches, and \$1,209,000 was in donations to 368 churches. All the loans and donations were for building purposes.

Alaska Methodist University

Alaska Methodist University, long a dream of leaders of the Division of National Missions, is now a reality. The first class enrolled in the fall of 1960. The first academic building and the first dormitory unit were dedicated at the same time and are now in service. Some fifteen thousand persons in the “older” states and hundreds of their churches contributed to establish this first Christian-centered college in Alaska.

Goodwill Industries

Goodwill Industries is related to the Division of National Missions and is a pioneer organization in the training and employment of the handicapped. It serves in more than 1,600 communities in the United States. A recent survey showed central workshops in 125 cities, 22 branch workshops, collection representatives in 750 communities, and branch stores in more than 200 other cities. During 1959, some 38,000 handicapped and disabled persons were employed and trained for self-supporting jobs.

"Into All the World"

Methodism early expressed concern for the spiritual and the physical welfare of the people from Africa who were held as slaves in the United States. Methodist ministers and missionaries proclaimed the message of the gospel to them, drew them into their churches and church schools, and helped organize independent churches for them. And when United States citizens helped in the setting aside of an area in northwest Africa—now known as Liberia—for the repatriation there of freed slaves, The Methodist Church continued to be concerned. It was this concern that caused the General Conference and the first Missionary Society to commission the Rev. Melville B. Cox, then a pastor in Virginia, to establish missionary work in Monrovia, Liberia. Thus began Methodism's mission beyond the national confines of America.

Today the Board of Missions of The Methodist Church, through World Service offerings and Advanced Specials from all local churches, sends missionaries who witness for Christ, and shows concern for the welfare of men under some forty flags on four continents.

The Widening Service

The first Methodist missionaries going overseas were evangelists; they were concerned with saving the souls of men through preaching. The 1,150 missionaries who are now in service overseas under the Division of World Missions (of the Board of Missions) are likewise evangelists. They both preach and exemplify the good news. And each local Methodist church, through its World Service giving, has had its part in the wide field of Christian ministry: preaching, teaching, healing, feeding, and translating.

The Preaching Ministry

These missionaries, though they serve in many and varied fields of human need and activity, are essentially evangelists, bearers of the good news. Their message is that of Jesus the Christ, a message clothed in deeds and words understandable in the twentieth-century world; their song is the song of the angels announcing the birth of a Savior and Messenger. This proclamation of the good news, and its application to the everyday living of men and women of every race and station, goes on unremittingly wherever The Methodist Church is established.

The Healing Ministry

The Methodist Church joins with other churches in carrying on a healing ministry overseas in the Master's name. Its physicians, surgeons, and nurses, American and national (that is, non-American), care for almost sixty thousand patients in thirty major hospitals each year; and more than one million are cared for as outpatients in several score urban and rural health centers, dispensaries, clinics, and mobile units. "But the most important contribution of the healing ministry," says a physician,

"is in the entire community in which the healing is carried on. This reaches far beyond the circle of patients and their families to people who themselves never come near the hospital. This is the intangible but very vital contribution which the right kind of healing ministry makes."

The World Schoolroom

In its overseas missions The Methodist Church has one of the most extensive school systems in the world. Wherever The Methodist Church has been established, it has opened schools beside the churches. The production and distribution of Christian-centered literature is the new challenge of this period. The Methodist Church has thirty printing houses in overseas areas. The Bible is circulated in all the major tongues of the areas served. But a whole library, indeed many libraries, of related and auxiliary materials must be created.

In some countries—as in South America, India, and Africa—the church has built printing and publishing houses and has produced books and periodicals. The Holy Bible, or parts of it, have been given to people in their own tongues. But even this vast enterprise, in which almost all Christian groups have been engaged, is far too slow and too meager for mounting populations. Seven hundred million people—or forty-four per cent of all the world's people over fifteen years of age—have never learned to read or write. They have never had opportunity to attend school.

The Plow and the Gospel

The Christian missionary sees in the plow (and in the planting and harvesting which the plow serves) a time-honored tool to help minister to men's minds and bodies, and a means

of introducing men to the great truths of the universe and of the human spirit. So, especially in the have-not areas of the world, the man with the "better plow," the teacher of agriculture, is the forerunner of the gospel evangelist.

"Each in His Own Tongue"

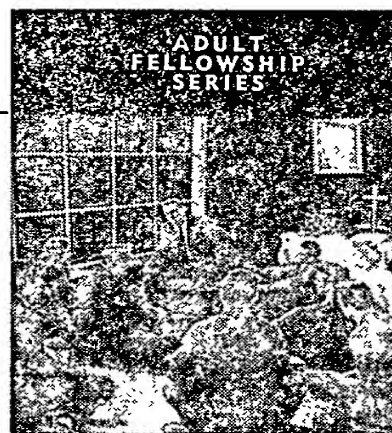
Since the Christian church goes back to the Holy Bible as the record of its authority, the story of its birth and purpose, the tenets of its belief, and the accounts of the long road which man came from Eden to Gethsemane, a knowledge of that Book is basic to evangelism, to teaching, and to missions. So the American Bible Society serves all churches in America and most of their mission fields in making the Scriptures available to all and in many languages. For almost 150 years the Society has been closely related to The Methodist Church, and it has been recognized by the General Conference as its agency for Bible translation, printing, publishing, and distribution. Ever since the establishment of World Service, the American Bible Society has been recognized as a World Service agency and receives funds given by local churches.

Hospitals and Homes

Most of the annual conferences of The Methodist Church (or groups of them) have provided hospitals; homes for the aged; and homes for needy, dependent, neglected children within their boundaries.

The Board of Hospitals and Homes—one of the World Service agencies—is a "service, standardizing, and co-ordinating agency"—relating its work to some 244 affiliated hospitals and homes of Methodism in the United States. More than one and a half million people are ministered to by Methodist homes and hospitals.

World Service Ministers for Tomorrow



Daily Bible Readings

Monday: Psalm 82; God requires justice.

Tuesday: Luke 10:1-12; Jesus sends out seventy evangelists.

Wednesday: Galatians 5:14-23; Paul preaches against intemperance and lusts.

Thursday: Amos 6:3-8; the prophet calls for social justice.

Friday: Micah 4:1-4; the prophet predicts an era of peace.

Saturday: 2 Thessalonians 3:6-15; Paul commends those who work.

Sunday: Romans 14:7-13; no one lives to himself alone.

The Question

Today's lesson is the last in a four-session unit (Unit V) on "World Service in The Methodist Church," by W. W. Reid. The purpose of the unit is to help older youth and adults become motivated to dedicate their resources, time, and talents to the church's mission in the world and to show how the mission and ministry of Methodist Christians is expressed through World Service.

How does The Methodist Church look toward tomorrow's needs through its World Service agencies? How does it communicate in an "age of communication"? How does it train new leaders? How does it approach questions of morality, of economics, of national and world order?

THERE IS no sharp line of distinction between preaching and teaching, between evangelism and education. Indeed, one might say that evangelism is a method of education. Or it might be argued that preaching aims not

only to teach, but to move the mind and spirit to do something about what has been learned.

Jesus was preacher and teacher. Where did one office end and the other begin? The itinerant ministry of Jesus—traveling with his disciples—was the forerunner of the "summer school," the "summer conference," the "travel seminar." Those set apart in the early church and sent out to minister were the first pastor-teacher-preachers.

In a very real sense, Paul's letters to the various churches of his time were textbooks of theology, of ethical and Christian living, of practical guidance in conduct. The fact that these letters were preserved, copied, and reread (and not buried in the minute books of the churches) would indicate that people studied them and patterned decisions and conduct from them.

If one were to trace the "family tree" of Methodism, one root would lead right back into Oxford University. For though it was a moment's "strange warming" that led John Wesley into a course of idealism and action that became the Methodist movement and The Methodist Church, he was long prepared, conditioned, and educated for it at Oxford. His search for a faith and an avenue of Christian service began at

Oxford and in its "Holy Club."

Methodism as Educator

Among his activities, John Wesley wrote and published textbooks, both religious and secular, because there were no other suitable texts at reasonable prices for the masses of people in England. Two years after his "Aldersgate-experience," John Wesley took over the school at Kingswood (which his associate, George Whitefield, a "Holy Club" member, had established), and conducted it for some years. As Methodism grew, the school's services were limited to the education of ministers' children. It is small wonder that when Thomas Coke and Francis Asbury were sent to America as "general superintendents," one of their first acts was to establish a college. Later Bishop Asbury helped in the founding of primary and secondary schools ("academies") wherever the Methodist movement took root in the New World. By 1840, there were in the United States sixteen colleges and twenty-six academies that had been established and supported by Methodists.

General Board of Education

Through the years, as the church envisioned needs of people, and especially of its church members, boards and societies were formed across conference and state lines to help meet these needs. Thus there were formed agencies to help the Negro meet the needs of his people for education at both secondary and college levels, and later in specialized schools (theology, medicine). Efforts were made to organize and develop Sunday schools; to promote existing colleges, establish standards for them; to assist students with scholarships, and institutions with endowments, new buildings, etc. These organizations

helped to produce Christian literature for the Sunday schools, and for young people's and adult groups being formed in local churches; to assist and counsel pastors and other leaders in the educational activities and outreaches of the local church; to study and recommend new methods, experiences, materials, and philosophies in all phases of education.

With the unification of The Methodist Church in 1940, these diverse, yet related, interests of the church were gathered into one General Board of Education. The Board has three main divisions while each division has several departments, each with some distinctive concern. The divisions:

The Division of Higher Education
The Division of the Local Church
The Editorial Division (*does not receive World Service funds*)

These work together in wide and deep plans to make the Lord Jesus Christ known and followed through a program of Christian nurture. Says the Board's charter from the General Conference: "The purpose of Christian education is to learn, to teach, and to use His way by which persons of all ages are related through Jesus Christ to all men as brethren."

And is not this also the preacher's purpose?

Division of Higher Education

The principal objectives of the Division of Higher Education, as related to secondary, college, university, and ministerial education, is thus set forth by the General Conference:

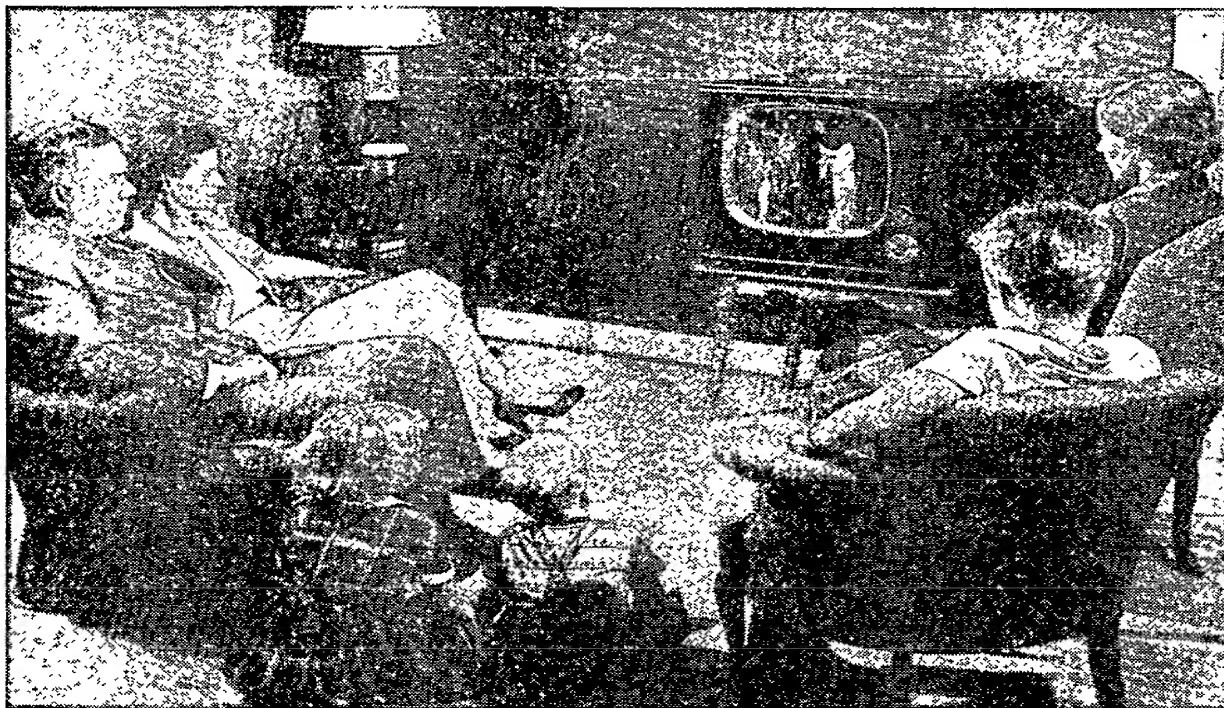
- (a) to develop an educational plan and purpose which shall definitely relate the educational institutions of the church to the church; (b) to foster within them the highest educational standards and soundest

business practices; (c) to interpret to them their place and function in the life and work of the church; (d) to encourage them in their commitment to Christian standards and ideals in their teaching, policies, and practices; (e) to create and maintain within them an atmosphere conducive to a knowledge and understanding of the Christian message and mission; (f) to interpret to the membership of the church the distinctive services rendered by these educational institutions and their function in the church and society; and (g) to lead the church in a program designed to assure their permanence, efficiency, academic excellence, and Christian commitment.

leges and universities enroll a total of about 185,000 students.

Theological Education

If in the years ahead Methodist churches are to be adequately led by trained ministers, at least twelve hundred young men must be ordained each year for that service— young men from Methodist congregations, trained in the seminaries of the church. That would be an increase of almost fifty per cent above the number now being graduated annually. Twelve seminaries of the church are now educating for the



• New ways are constantly being developed for introducing Methodism through mass media. Here the Methodist ministry reaches a family at home through their TV set.

Some Statistics

Today The Methodist Church has eight universities, seventy-four colleges, twenty-one junior colleges, twelve theological seminaries, seven secondary schools, and Meharry Medical College (originally for Negroes), all of which are related to the Division of Higher Education for advice and assistance. The col-

ministry; several interdenominational schools furnish more; and many men serving Methodist churches as pastors are enrolled in correspondence classes and in summer schools, studying to make themselves acceptable ministers of the gospel.

The oversight and planning for this work of ministerial training has been

committed by the church to the Department of Ministerial Education, of the Division of Higher Education. The importance of the work of this department is indicated by the fact that three times as much World Service money is given for theological education today than was given fifteen years ago. In addition, the 1960 General Conference approved a broad program of support and strengthening of all seminaries.

The Editorial Division

The mandate from the General Conference to the Editorial Division of the General Board of Education is that it

shall have responsibility for the development of the curriculum materials for use in Methodist church schools. Materials shall be provided to guide in the development of a balanced, comprehensive, and unified curriculum in the local church. These materials shall be designed to provide opportunities for experience through which the influence of the Holy Spirit may lead children, youth, and adults into a maturing faith in God through commitment to Jesus Christ and his Church.

The Division carries on its major work of publishing church-school lessons, reading materials, and teacher helps through four departments: children's publications, youth publications, adult publications, and general publications. For each of the age groups there are especially adapted lessons, reading, motivating, and teaching journals, and audio-visual aids.

The whole is a vast editing, printing, and publishing task—all conceived for and dedicated to the advancement of the teaching ministry that reaches into every local Methodist church, school, and family. The Editorial Division is self-supporting

and its profits contribute to the aid of retired Methodist ministers.

Education and Cultivation

Another arm of the church that reaches into the local parish, serving the needs of both minister and people, is the Joint Section of Education and Cultivation of the Board of Missions. This section of one of the World Service agencies is the educational link between the local church and missionaries at home and overseas. It is the educational and promotional arm of the Board of Missions. Many channels and methods are used by the Section in making missionary information available to churches and people.

The Minister's Pension

"The worker is worthy of his hire"—and in his old age of a pension. That is the accepted dictum in the type of society in which we live, and concern for the retired minister in this regard is no less than for any other man. The General Board of Pensions has "general supervision and administration of the pensions and relief systems and plans of The Methodist Church." Its limited share of World Service money is not used directly for pensions, but to enable the Board to make plans for and to administer pensions, relief and assistance funds, hospitalization and medical expense programs provided by annual conferences and agencies for retired Methodist ministers, lay employees, and their families. It is one way in which the church expresses its thanks to those who have given their lives in the service of their fellow men.

TRAFCO

Related to every agency of The Methodist Church, and serving as a modern channel for their philos-

ophies and programs, is the Methodist Television, Radio, and Film Commission (TRAFCO). Through these modern extensions of eye, ear, and voice, this Commission is telling the gospel story for other agencies, teaching the Christian way, developing Christian compassion and concern in many places where they were unknown before. These new fields of communication—where he who would preach or teach enters into the heart of home and church—are rapidly taking their places as adjuncts to the pulpit and the classroom in creating an understanding of the Christian message and motive.

Through this agency and these media, still in their infancy in the field of religion and of religious education, there is the possibility in the days ahead of new and deeper thrusts in missions, in education, and in evangelism.

The Church Looks at Society

The new Board of Christian Social Concerns (constituted by the General Conference of 1960) continues activities formerly carried on by three boards now united: the Board of Social and Economic Relations, the General Board of Temperance, and the Board of World Peace. Concern for these causes is now continued in separate divisions of the new Board. The Board is charged with the task to lift up before the members of the church and also the secular world the Christian concern for personal, social, and civic righteousness; to analyze the issues which confront the nation and the world as well as the local community and the person; and to propose Christian lines of action.

The peace of the world and understanding among nations and races become goals more eagerly sought and more desperately needed as the world plans and develops fantastic

instruments of total welfare. If the objectives of disarmament, of nuclear weapon control, of agreement to debate issues rather than to battle physically for decisions are not realized, there may well ensue the destruction of millions of earth's people, or even the annihilation of the whole human race. Here is a concern of every man for every man. That concern is to be relentlessly pursued by the Division of Peace and World Order.

The Division of Human Relations and Economic Affairs is charged

to conduct a program of research, education, and action centering around the following Christian social concerns: race relations; civil liberties; public policy on education; church and state relations; civic responsibility; labor-management relations; agriculture; conservation; government and private economic practice and policy; technological change; unemployment; housing; and such other concerns as the board may specify.

It is a big order—a never-ending quest and program. But it is the acid test of the church's concern for needy men, the acid test of the real willingness of the church to make the gospel applicable to the problems of every day, of every man, and of every nation.

Next Month's Lessons

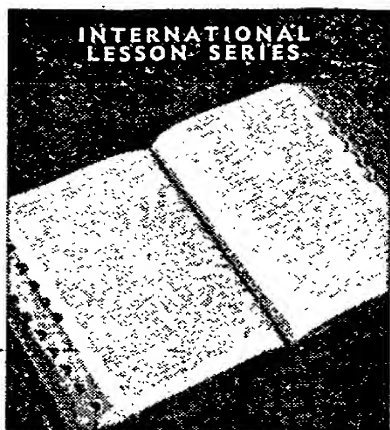
The March lessons in the unit, "Current Theological Thinking," in the Adult Fellowship Series will be:

March 4: Theology, Theologians and You

March 11: The Orthodox Perspective

March 18: The Liberal Perspective

March 25: The Fundamentalist Perspective



A Christian's Relationships to God (concluded)

by EDGAR N. JACKSON

Today's lesson is the fourth in a four-session unit (Unit V) on "A Christian's Relationships to God." The purpose of this unit is to examine the first four commandments in order to help persons discover the eternal principles underlying a Christian's relation to God.

The Christian Use of the Lord's Day

Daily Bible Readings

January 29: Exodus 31:12-17; remember the sabbath.

January 30: Psalms 92:1-4, 12-15; day of praise.

January 31: Luke 4:16-20; Jesus and the sabbath.

February 1: Mark 2:23-27; Lord of the sabbath.

February 2: Mark 3:1-6; day of good works

February 3: Acts 16:11-15; hearing God's word.

February 4: Hebrews 4:1-10; day of rest.

The Question

Today the question is: *How should Christians observe the Lord's Day?*

Lesson Hymn and Prayer

"O day of rest and gladness" (*The Methodist Hymnal*, 396).

Help us, God, to remember thy day and to keep it holy. Save us from hypocritical narrowness and preoccupation with the external. Guide us in our use of thy commandment, and keep rigid legalism from obstructing the purpose of this day of rest. Show us how to use this day for growth through wisdom, meditation, and family friendship. Amen.

The Scripture for Today

Read the lesson from your Bible:

Exodus 20:8-11; Nehemiah 13:15-22; Mark 2:23 through 3:6; Luke 4:16-20, 31-40. *We print selected verses.*

Exodus 20:8-11

(8) "Remember the sabbath day, to keep it holy. (9) Six days you shall labor, and do all your work; (10) but the seventh day is a sabbath to the LORD your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maid-servant, or your cattle, or the sojourner who is within your gates; (11) for in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the LORD blessed the sabbath day and hallowed it."

Mark 2:23-28

(23) One sabbath he was going through the grainfields; and as they made their way his disciples began to pluck ears of grain. (24) And the Pharisees said to him, "Look, why are they doing what is not lawful on the sabbath?" (25) And he said to them, "Have you never read what David did, when he was in need and was hungry, he and those who were with him: (26) how he entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and

also gave it to those who were with him?" (27) And he said to them, "The sabbath was made for man, not man for the sabbath; (28) so the Son of man is lord even of the sabbath."

Mark 3:1-6

(1) Again he entered the synagogue, and a man was there who had a withered hand. (2) And they watched him, to see whether he would heal him on the sabbath, so that they might accuse him. (3) And he said to the man who had the withered hand, "Come here." (4) And he said to them, "Is it lawful on the sabbath to do good or to do harm, to save life or to kill?" But they were silent. (5) And he looked around at them with anger, grieved at their hardness of heart, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. (6) The Pharisees went out, and immediately held counsel with the Herodians against him, how to destroy him.

A VERSE TO REMEMBER: Remember the sabbath day, to keep it holy.

(Exodus 20:8)

Explaining the Biblical Text

Exodus 20:8-11

The fourth commandment deals with the keeping of the sabbath. It follows the commandment against the making of graven images and the worship or serving of them. The command to keep the seventh day holy meant that it was to be separated from all other days. The parallel expression of this commandment in the Book of Deuteronomy (5:12-15) prohibits the work of servants and animals. The basis there is that this day of rest is to remind Israel that at one time they were slaves in Egypt. The account in Deuteronomy does not mention the completion of creation in six days and the Lord resting on the seventh. In the ancient Near East, many peoples observed a day of rest.

Nehemiah 13:15-22

The Books of Ezra and Nehemiah are a part of the national history of Israel giving details of the development of the Temple in Jerusalem. These books describe the rebuilding of Jerusalem after the exile.

Nehemiah noticed that the farmers and merchants were proclaiming the sabbath by "business as usual." He ordered that the

gates of the city be shut and that "no burden . . . be brought in on the sabbath day." However, the traders spent the sabbath outside the walls and Nehemiah ordered them away.

Mark 2:23-3:6

The Gospel of Mark reports two controversies concerning the sabbath, and parallel accounts are found in Matthew 12:1-14 and Luke 6:1-11. The principle the Pharisees accused Jesus' disciples of breaking was that of "threshing," that is, shelling out kernels of grain. The scribes had elaborated on Deuteronomy 23:24-25, which allowed picking grain to satisfy immediate hunger. Jesus rejected the argument of the Pharisees, and laid down the principle that no law is superior to human need.

The second controversy deals with the healing of a withered hand. The non-canonical "Gospel According to the Hebrews" comments on the parallel passage in Matthew 12:10: "I was a mason, seeking a living with my hands; I beg you, Jesus, restore my health to me, so that I need not beg for my food in shame."

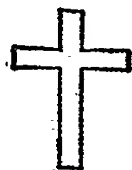
It was after this incident that the Herodians, the party that was working for restoration of a king in the line of Herod, began to work in earnest to destroy Jesus by any method they might find.

Luke 4:16-20, 31-40

Verses 16-20 tell of Jesus in the synagogue in Nazareth on the sabbath day. This section is a part of the longer passage dealing with the Nazarenes' rejection of him as the Christ.

Luke 4:31-40 tells of Jesus in the synagogue at Capernaum on the sabbath, and of Jesus healing the mother-in-law of Simon Peter.

YEARS AGO as a youngster I heard two adults talking about something they were doing on the Sabbath. One was making some emergency repairs with a needle and thread. The other looked on with disapproval and said that it looked as if someone were breaking one of the Ten Commandments by laboring on the Sabbath. The other did not stop her work but merely said, "The better the day, the better the deed." I puzzled over that



• For the months of February and March, different types of crosses will be featured in our study of symbols. This is a Latin Cross, in similar proportion to the one on which Christ died.*

conversation for a long time because it did not seem to me that either point of view made much sense. It did not seem wrong to be doing a good deed that needed to be done, but it did not seem that the day it was done on made it any better or worse.

Jesus ran into the problem of those who wanted to give a strict legalistic interpretation to the observance of the Ten Commandments. This was applied to him when he was criticized for letting his disciples hull some wheat or corn with their hands. Critical people who saw it claimed that the disciples were doing illegal labor and that Jesus was giving his approval by not condemning them.

Jesus gave a practical illustration. He said if one of your domestic animals ran into difficulty on the Sabbath, would you wait until Monday to go to its rescue? Obviously, the important thing was to do the humane act as quickly as possible. No interpretation of the Sabbath could give a warrant to cruelty. So the hunger of the disciples was as worthy a cause as the need of an animal.

Then in addition to the illustration, Jesus went on to enunciate a basic principle. He said that the Sab-

bath was made for man and not man for the Sabbath. One of the problems created by too strict legalism is that it confuses means and ends, processes and purposes. It makes laws so sacred that the human being who is the child of God has a difficult time getting consideration.

This Legalism Is a Disease

Jesus knew that this kind of legalism was one of the symptoms of an emotional disease. In a quest for security many persons compulsively build an external structure of rigid ideas and rules, and then try to live their little lives bound in by the false security of small rules and regulations. But the good life is never achieved by small attitudes.

The Jewish people in the time of Jesus had fallen prey to this kind of small thinking. They had been oppressed so long on all sides by all kinds of people. They felt no security in the world of international relations. So they resorted to a device to satisfy their need for security. They fashioned a world of little laws, compulsively obeyed them, and as vehemently judged those who failed to do so. This kind of an emotional device can be easily explained but hardly justified. Jesus could understand it, but he refused to be a partner to it. Jesus always refused to be a partner to any kind of small thinking or acting.

Yet Moses must have had some good reason for making a place in his marching code for the wilderness wanderers of a law concerning Sabbath worship. There were probably both practical and spiritual reasons. Something happens to the mental and emotional health of people who have no day that is different from any other. Life becomes a deadening routine from which there appears to be no escape. By the simple

* Illustrations and explanations are reprinted with permission of the publisher from F. R. Webber, *Church Symbolism* (Cleveland: J. H. Jansen, 1938).

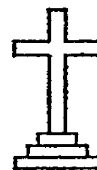
device of setting aside a special day for rest and recreation, Moses broke this pattern of deadening monotony and gave a rhythm to living. There was a day that was different which became the measure of every other day. It was the day toward which men worked. It was the rest that made work worthwhile, and it was the stimulus to other ways of thinking, feeling, and living that brought enrichment to life.

But Moses made this day of rest spiritually important. It was a time when men could rest their bodies and what was more important, when they could grow in spirit. One of the great needs of these long enslaved people was to get a new understanding of their tradition from the time of Abraham and Isaac. They needed to become acquainted with the history of Joseph and his brothers. They needed to gain an understanding of the promise of God revealed to those who would with complete loyalty seek his will and way. This important training for life could not be stuffed into the leftover time of everyday life. It was too important for that.

So Moses made the special day a time for spiritual growth, religious education, and inner enrichment. These were the days that produced a national music and a national literature that still inspire us. These were the days used to prepare men and women for the duties of government when they possessed a land of their own. The Sabbath became a national institution because it served an important national purpose.

The Purpose of the Sabbath Lost

But with the passing of time the original purpose was lost and men clung to the institution but did not use it for important purposes. They went through the traditional rituals



• This is a graded cross—a Latin cross mounted on three steps. The lower step represents Charity, the greatest of the three theological virtues; the second step denotes Hope, without which Charity avails little, and the highest step is Faith, the gift of the Resurrected Christ.

but the day did not mean much to them. The guardians of the tradition were distressed by this loss of meaning and tried to legislate meaning back into the day. So they developed a variety of rules governing what a person could or could not do on the Sabbath.

This kind of regulation led to all kinds of foolish and unreasonable attitudes. People were judged not by the worthiness of their motives, but rather by the superficial acts that others could see. This hypocrisy was in full bloom when Jesus was born, and he saw how the devotion to the external had brought about the death of true religion in the minds and spirits of people. Real religious feeling was gone in a preoccupation with the trivial details of an external code of rules and regulations.

I have talked with numerous children who have felt that Sunday was an oppressive day. Some even talked of a regular "Sunday headache." The day was dreaded because it was a time of unreasonable regulation. It was a day when life was deliberately impoverished and children were scolded for doing the things that were perfectly all right to do on other days. The only explanation was, "You can't do that. It's Sunday" and in response to the question

"Why?" the further frustrating answer was "Just because it's Sunday."

This way of doing things would merit the same type of condemnation that Jesus aimed at the legalism of his day. It is not a good enough way for using an important portion of life. It teaches that religion is a restraint upon life, but Jesus would have us learn that it is a release of the best in life.

Sunday—a Day for Growth

How different the experience of a Sunday can be when it becomes a day of shared interest and purposeful exploration of the wonder and mystery of living. It can be a day for enjoying good things together, growing in body, mind, and spirit. It can be a day that combines the best of recreation with re-creation.

Into this worthwhile use of Sunday there would naturally be a place for religious education, for personal and family renewal, and for the enjoyment of living.

One of the lost arts is conversation. People are too busy to talk about important things so they satisfy themselves with small talk or hours glued before a television screen listening to the small talk of others. To be together with people you enjoy and to talk about things that are important is one of the rich but simple pleasures that Sunday can give.

The wide, wonderful world of shared growth can go in the direction of seeing things, hearing things, and going places.

Our minds are nourished on the true. On Sundays television makes available some of the best informational programs of the week. The family can share these with the kind of conversation that such programs bring forth.

Our spirits are nourished by the

awe inspiring. So we can worship and grow in spirit. We can meditate and contemplate. We can quietly move out in realms of private and group thought to explore new horizons of meaning and purpose.

Strengthening Family Living

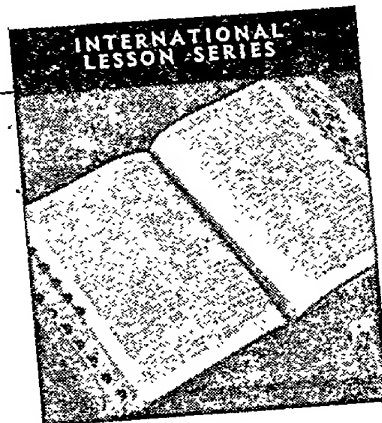
Some families have found that the lost ingredient in family living can be restored by a wise use of the time and opportunity Sunday brings. Mornings are shared in worship and religious education; afternoons are shared in going places and seeing things or people, and enjoying the life enriching experiences; and evenings are spent in quiet enjoyment of each other in preparation for the week that is ahead. It sounds idyllic but it can be a reality if we work as hard at it as we do at many of the other things in life that are less important.

Some essential occupations and services do not allow for a regular Sunday off. Here life must be adapted to the needs of the service we perform. But the important values of the day can be preserved even though they may be scheduled in a different way.

Man's need for a day of rest and reorganization of his life is as great now as in the day of Moses. But the values of the day will not be preserved by rigid external regulation. The interpretation of the important possibilities of such a day for personal and family life must be a primary concern for the church. If the church cannot help its people to find what they want and need each Sunday, other interests will rush into the vacuum so created. Tradition has given Sunday a religious flavor. Practice can give to the day a life-challenging meaning that will help to prove again to our generation its basic worth.

A Christian's Relationships to His Fellow Men

by EVERETT W. PALMER



Today's lesson is the first in a six-session unit (Unit VI) on "A Christian's Relationships to His Fellow Men." The purpose of this unit is to examine the last six commandments in order to help persons discover the eternal principles underlying a Christian's relationships with his fellow men.

Living Together in the Family

Daily Bible Readings

- February 5: Genesis 2:18-24; God creates the family.
February 6: Proverbs 4:1-5; a father and his sons.
February 7: Luke 2:39-51; an obedient son.
February 8: John 19:25-27; Jesus and his mother.
February 9: Ephesians 5:21-23; the Christian marriage.
February 10: Ephesians 6:1-4; parents and children.
February 11: Colossians 3:12-21; the Christian family.

The Question

The question for today is: *How can good family relationships be developed?*

Lesson Hymn and Prayer

"Happy the home when God is there"
(*The Methodist Hymnal*, 428).

Our Father in heaven, humbly we thank thee for the responsibilities and joys of family living. Lead us ever onward to deeper understanding of those with whom we live. Help us each as individuals to respect and honor those around us, and help us also to live our lives in such a manner that we will become examples for others to follow. In the name of thy son, we pray. Amen.

ADULT STUDENT, February, 1962

The Scripture for Today

Read the lesson from your Bible: Exodus 20:12; Proverbs 1:8; Mark 7:9-13; Luke 2:39-51; John 19:25-27. *We print selected verses.*

Exodus 20:12

"Honor your father and your mother, that your days may be long in the land which the LORD your God gives you."

Mark 7:9-13

(9) And he said to them, "You have a fine way of rejecting the commandment of God, in order to keep your tradition! (10) For Moses said, 'Honor your father and your mother'; and, 'He who speaks evil of father or mother, let him surely die'; (11) but you say, 'If a man tells his father or his mother, What you would have gained from me is Corban' (that is, given to God)—(12) then you no longer permit him to do anything for his father or mother, (13) thus making void the word of God through your tradition which you hand on. And many such things you do."

John 19:25-27

(25) So the soldiers did this; but standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Mag-

dalene. (26) When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold your son!" (27) Then he said to the disciple, "Behold your mother!" And from that hour the disciple took her to his own home.

A VERSE TO REMEMBER: Honor your father and your mother.

(Exodus 20:12)

Explaining the Biblical Text

Exodus 20:12

The fifth commandment makes plain the honor due parents. In Jewish thinking, duty to parents is next only to duty toward God. This is said to be the "first commandment with a promise" (Ephesians 6:2), the promise that prosperity will come to both the individual and the nation if parents are treated with deference and respect.

Proverbs 1:8

The commands and instructions of parents are to be accepted and complied with in obedience. God is the universal father and teacher, and, according to Jewish thought, the parents were his agents in the education of their children.

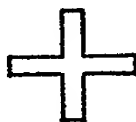
Mark 7:9-13

The Scribes recognized the duty of the individual to his parents, but they were more concerned about protecting the religious institutions. According to the heartless legalism of the day of Jesus, an individual could escape the obligation to his parents by giving what he would have given his parents to God (that is, the temple). According to the tradition of the times, he was no longer obligated to aid his parents. Jesus is here insisting upon the authority of the Scriptures as superior to the traditions of the Scribes.

John 19:25-27

This is the incident in the Gospel of John at the crucifixion in which Jesus placed

- The Greek cross has four arms, all of equal length. Five Greek crosses used on an altar represent the five wounds of Christ.



the care of his mother in the hands of "the disciple whom he loved." The presence of the mother of Jesus at the crucifixion is not mentioned in any of the other three Gospels, and her name is mentioned only in this Gospel in connection with the marriage at Cana. This is the first of the three sayings of Jesus on the cross recorded in the Gospel of John.

"HONOR YOUR father and your mother, that your days may be long in the land which the LORD your God gives you" (Exodus 20:12). This is more than a pious platitude. This is insurance against disaster in the business of living. It is more than an ethical abstraction designed for detached and casual contemplation. It is, somebody has said, "a practical rule for getting along in a very rough world."

The distance between parenthood and childhood can be a very rough world—in fact, the roughest of all worlds. When there is misunderstanding, strife, and failure in the relationship between parent and child, nothing else in life brings deeper injury and greater anguish. At best, the relationship is difficult, perplexing, often painful. Children and parents often are a problem to each other, a cause of ever-renewing perplexity, discomfort, and sometimes pain. Since we are human beings, there is no way to eliminate the problem we are for one another.

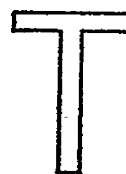
For example, take the relationship between our Lord and Mary, his mother. If ever there were a good son, that son was Jesus Christ. If ever there were a good mother, that mother was Mary. Yet think of the occasions when they must have found their relationship perplexing, even painful. One might imagine the pathos of that time when Mary made the journey with Jesus' younger brothers to Capernaum, planning to take him away from his ministry,

back to the safety and security of the carpenter shop. Mary didn't understand his mission. She was sure he was making a terrible mistake, that the one thing he most needed to do was return home, and tend the carpenter shop. Also, it was an embarrassment to our Lord that in the presence of all the people, she would come and try to take him home as if he were a little boy. Of course, he had to refuse (see Mark 3:31-35). Naturally, this was a great anguish for her.

Even in the finest of relationships between parents and children, there are inevitable difficulties and misunderstandings. It is because we are tied together so closely. We are joined, of course, with bonds of flesh and blood; deeper still, with ties of most basic mutual needs and responsibilities. Intimate and intricate as is the relationship between husband and wife, far more complex is the relationship between parent and child.

This rule for living, the fifth commandment, is not a panacea. It does not give easy answers to the problems that arise out of that relationship. It does not promise the removal of perplexity and pain—none of that. Instead, it is a means by which we can find our way within this intricate, complex relationship that is parent and child. Through our struggle we can arrive at growth, through our perplexity, grow in wisdom, and through our pain, arrive at joy. All of this can happen, as we know. And the rule which has been discovered by men through the ages, the fifth commandment, is imperative for the achievement of such a blessing.

When children, we imagined the commandment, "Honor your father and your mother," was originated by graybeards for their own good, and thus passed on from generation to



● The Tau cross is shaped like a T—a Latin cross minus its upper arm.

generation. In truth, however, the chief values are received by children. Consider several.

Maintains Humane Society

Benefit Number One: The commandment, "Honor your father and your mother," maintains a humane society which benefits children, even as parents are benefited. It preserves and continues values in a social structure which makes life tolerable for children as they grow older. It is a matter of self-protection, really.

"Honor your father and your mother." Why? "That your days may be long in the land which the Lord your God gives you"—that values which give life dignity, worth, and joy may be yours to enjoy, too.

Protects From Self-injury

And here is another benefit for children: When we honor our fathers and mothers, we are taking a most practical step to protect ourselves from self-injury. Of all injury done to us, that which we inflict upon ourselves is most damaging. Action from lack of wisdom, action from poor judgment, wrong choices—these are the weapons that damage us most.

When a mother becomes as "ancient" as thirty-five or forty years of age, she is quite out of date on many matters, of course. But all things being equal, it is probable she knows more about what is good for her daughter than does her daughter. She is better informed than her

daughter's teen-age friends concerning what time her daughter should come in at night, and what places she had better stay away from.

When we honor our father and our mother, we do ourselves a great favor because we establish major protection against worse injury, self-inflicted through our own lack of understanding. We open the door to humility that makes us teachable in the school where wisdom for living is best taught by those who love us best.

Makes Possible Democratic Partnership

There is another benefit. We are helped to enjoy an orderly home, a home that is a democratic partnership. The day of the tyrant father ruling his household with an iron hand, with everybody who comes into his presence quivering into silence, has long passed. Students of family and home life tell us that in so far as there are homes now ruled by tyrants, these tyrants are of junior years. They are children who have not been taught self-discipline, restraint, obedience, courtesy, and honor.

It takes an orderly, harmonious, and happy home to make possible the great and unique blessings of family life. Such a home is a place where responsibility is accepted according to ability, and where there is equality in relation to responsibility. That is a basic principle of democracy. Without it, democracy, whether in home or state, is self-destructive. People must accept responsibility according to their training, understanding, and ability. They should be given authority in proportion to their responsibility. That is indispensable for an orderly, happy home. The rule which in large part

makes this possible is, "Honor your father and your mother."

Makes for Happiness

Consider one more benefit. This commandment gives the heart a spring of happiness. The most unhappy person in the world, I deeply believe, is a spoiled child. He gets everything he wants and then suffers the disillusionment of discovering he has nothing that he wants. Even what he wants disappoints him, destroys him. He is captive of his own incompetence. Aware of his frustration, he strikes out in blind anger at other people and against himself.

When we give honor to those who deserve it, we honor ourselves. We have a point of reference outside of ourselves that turns us away from self and helps us achieve the self-discipline, the restraint, the obedience that makes possible the deep abiding joy of human hearts. When we salute another, we salute ourselves. When we give honor to another, we set a tide in motion that lifts our ship as well as theirs.

Responsibility Rests Upon Parents

And here is the rest of it, as we come around the circle. The primary responsibility in keeping this commandment is not in the hands of children. It rests upon the shoulders of parents. The major benefit is for children; the major responsibility falls on parents.

"Honor your father and your mother." That is the major responsibility of parents. For one thing, parents are responsible for helping their children learn such a commandment and want to walk in it.

Upon every father and mother is the responsibility of helping their children learn the liberation and honor of "Honor your father and your mother."

Parents Must Not "Pull Rank"

Also, upon parents rests responsibility for using their authority with Christian grace and understanding. They need forbearance as they exercise authority as parents lest their children become discouraged.

Parents often believe they have a hard time in a rough world, but upon pausing to reflect, they will remember it is children who have the hardest road. Children have the most difficult adjustments to make. They need forbearance. We understand. They do not.

I recall a picture on a magazine cover which intrigued me. A father was stretched out on the lawn, clad only in shorts, taking a sun bath. It was a beautiful day. The sun was warm, and he was asleep. His small son, just able to toddle around, had a little pail used for watering flowers. He had filled it with water and stood pensively beside his blissfully slumbering father, surveying the expanse of his father's stomach. He had the pail ready to go. It was that moment of peace before calamity. That speaks for surprises parents are destined to have all their days, and of their need for forbearance.

Authority Must Win By Consent

Also, authority must be tempered with reason. It should win its way by consent, not by coercion.

When I was about ten or eleven years old, at the age when my father thought probably I was being tempted to be a big man and smoke, he took me for a walk and talked with me on the subject of tobacco. He told why he thought it was a bad habit for boys and men. Then he said, "But Everett, if understanding this, you still feel you should use tobacco and you want to smoke and feel it is your right to smoke, then don't go around behind the barn or

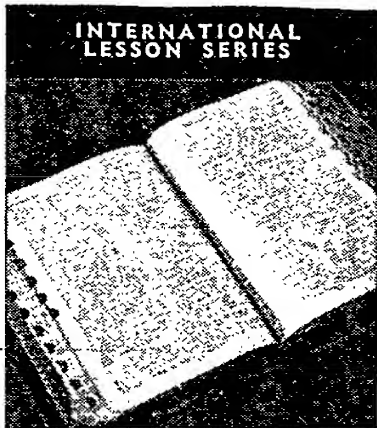
down the alley. You don't need to get anybody to buy your tobacco for you. I'll do it. You can come into the house, sit down in my big easy chair; and smoke as much as you want."

Since then I have learned that same device has been used by other fathers, but for me it was unique and effective. If he had said, "If I ever catch you smoking, I'll tan your hide so you'll never forget it," probably I would be smoking right now; or, since the requirements of the Methodist ministry are such a minister should not smoke, I would probably have had great difficulty breaking the habit upon entering the ministry. When obedience is won by consent and not by coercion, that is proper use of authority in the home.

Parents Must Prove Worthy of Respect

Parents also have a responsibility to be worthy of their children's admiration. Children instinctively desire to respect their parents. They want to honor us, to be proud of us. There is no greater disappointment for any child than the sudden awareness he can no longer be proud of his father or his mother. That was one of the wonderful qualities of a man named Joseph. He worked at an ordinary, humdrum job. He was a modest man with little learning and few words. His life was restricted. But in his meager days, he gave his son reason to respect him. He joined his strength with kindness; he made goodness appealing, righteousness winsome, God someone to love. When that son grew to be a man, the best name he could use for God was "Father."

Every father and mother, in God's grace, can give their children reasons to be proud of them. That is the chief responsibility of parents. Without that, "Honor your father and your mother" is intolerable.



Respect All Persons

Daily Bible Readings

February 12: Leviticus 24:13-23; the Old Law.

February 13: Matthew 5:38-48; the New Law.

February 14: Psalms 8:1-9; God's creation.

February 15: Galatians 3:27-4:7; sons of God.

February 16: Luke 12:4-7; whom shall we fear?

February 17: Romans 12:9-21; how to treat others.

February 18: James 3:13-18; wisdom from above.

The Question

Today's lesson is the second in a six-session unit (Unit VI) on "A Christian's Relationships to His Fellow Men" by Everett W. Palmer. The purpose of this unit is to examine the last six commandments in order to help persons discover the eternal principles underlying a Christian's relationships with his fellow men.

The question for this Sunday is: *What should be our attitude toward persons?*

Lesson Hymn and Prayer

"Arise, my soul, arise" (*The Methodist Hymnal*, 211).

Omnipotent God, One who knows all our sins, grant us forgiveness, we pray. Give us a strength and ability to love that will make possible our sincere forgiveness of others. Keep us from bitterness and feelings of revenge toward those around us, and keep us humbly conscious of how much we need the forgiveness of others. This we ask in the name of thy son who died that we might be forgiven. Amen.

The Scripture for Today

Read the lesson from your Bible:

Exodus 20:13; Matthew 5:21-26, 38-48; 19:13-15; Luke 12:4-7. *We print selected verses.*

Exodus 20:13

"You shall not kill."

Matthew 5:21-26

(21) "You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment.' (22) But I say to you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, 'You fool!' shall be liable to the hell of fire. (23) So if you are offering your gift at the altar, and there remember that your brother has something against you, (24) leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. (25) Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison; (26) truly, I say to you, you will never get out till you have paid the last penny.

Luke 12:4-7

(4) "I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do. (5) But I will warn you whom to fear: fear him who, after he has killed, has power to cast into hell; yes, I tell you, fear him! (6) Are not five sparrows sold for two pennies? And not one of them is forgotten before God. (7) Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows.

A VERSE TO REMEMBER: Love your enemies and pray for those who persecute you.

(Matthew 5:44)

Explaining the Biblical Text

Exodus 20:13

According to the Jewish interpretation of the sixth commandment, neither capital punishment, the destruction of human life in war, nor the killing of animals was forbidden. This commandment is the first of three dealing with the provision against murder, adultery, and stealing. In this verse, the sanctity of human life is laid down as a command from God. (See Exodus 21:12-17 for the penalty for capital crimes.)

Matthew 5:21-26

Matthew 5:21-48 is a series of contrasts between the Old Testament code of the law and the new law of the kingdom of God.

The words *you have heard* imply that the unlearned hearers to whom Jesus was speaking were familiar with the law of Moses. They had heard it in the synagogue or from the teaching of the Scribes. Since there were few people able to read, it was in this way that most knew the Scriptures.

Verse 22 contrasts the authority of Jesus with the other types of authorities usually cited by the rabbis. The word *judgment* means in this instance the local court; *council* means the Sanhedrin; *hell of fire* refers to the Valley of Hinnom southwest of Jerusalem where at one time human sacrifice was practiced in worship of Moloch. This valley became the garbage dump of Jerusalem and fires were always burning in that valley. Therefore, it became a symbol of everlasting punishment.

In verse 23 *gift* refers to an offering, such as a pair of doves or a lamb.

Verse 24 points out that God would not accept the sacrifice unless the heart is free from anger and malice.

Luke 12:4-7

In the commentary on this passage in *The Interpreter's Bible* (Volume 8, p. 222), S. MacLean Gilmour points out that the New Testament distinguishes between Hades, where the souls of the wicked go after death, and Gehenna, where both souls and bodies are cast after the resurrection and final judgment.

LOVE YOUR ENEMIES and pray for those who persecute you" (Matthew 5:44). That sounds like an invitation to jump over the moon, or empty the ocean with a teacup. What commandment of our Lord is more revolutionary? What command levies a sterner tribute upon conscience?

Demanding and foreboding though it be, we know this commandment of our Lord is fundamental to respect for personality required by a Christian attitude toward persons. Furthermore, we know it is the sovereign remedy for the most troublesome enemy of our mental and physical well-being; that it makes possible a redemptive redirection of hidden hostilities toward wholesome and creative ends.

The Purpose of Forgiveness

Let us be sure about the purpose of forgiveness. Remember the story of Joseph and his brothers? There is a greatness in it which can heal and lift our hearts. Like the sunshine, we need it again and again. It is a story of a man humble and big enough to forgive his brethren the sin of selling him into slavery. But, as we see in the story of Joseph, the function of forgiveness is not to condone evil. It is not pretending wrongdoing is of little consequence. It is not calling evil good; nor darkness light. Joseph did not whitewash the evil his brothers had done. He faced it with them and said what they long had remembered: "... you meant evil against me" (Genesis 50:20).

If to forgive meant to *excuse* sin, then forgiveness would be an evil in itself, one of the worst. It would undercut every moral standard, erase the distinction between evil and virtue, cause weakness and confusion.



• The cross Saltire is composed of two arms of equal length crossed like the letter X. On this type cross, Andrew the Apostle is said to have died. It is known as St. Andrew's cross and is the national cross of Scotland.

If forgiveness means pretending a sin committed really doesn't matter much, it would be the Trojan horse by which sin enters and destroys us. The only weapon evil needs to win is for us to condone it. For the sake of our existence and destiny, evil must never be condoned. It must be fought, all the time, everywhere.

But it must be fought with the weapons which can conquer it. That is the true function of forgiveness. It is meeting evil head-on with resolute and unflinching goodness. Joseph faced the evil done to him. He did not excuse it. He admitted the full terror and cruelty of it. He did not condone it. But neither did he stoop to retaliation. He was too big for bitterness, too noble for revenge. He did not meet evil with evil. He met evil with a brave and mighty goodness. "You meant evil against me . . . [but] do not fear; I will provide for you and your little ones" (Genesis 50:20-21). So he conquered evil, both in himself and in his brethren. And the greatness of his triumph lives on to bless the world even today.

That is the forgiveness Jesus calls us and every man to practice. It is what He meant when He said, "Love your enemies and pray for those who persecute you" (Matthew 5:44). Jesus calls us to fight evil, not condone it, but to fight evil with the weapons which can conquer it—

weapons of unyielding good will, of resolute effort to do the highest good we can, even for those who do us ill.

Motives for Forgiveness

Is there anything much harder for any of us than really to forgive? There must be the inner compulsion of a mighty drive if we are to practice forgiveness. Without this, we slip either into the sentimentality of excusing evil or into the bitterness of revenge, both of which multiply human misery.

Consider now three great motives which, if given opportunity, will empower us for the practice of forgiveness.

First, we must face the absolute requirement to forgive for our own sakes, for our own health of body and mind. We must look full in the face of consequences which are in store when we refuse to forgive.

(a) Failure to forgive poisons us, mind and body. The most tragic figure in Hawthorne's *Scarlet Letter* is not the young woman who was held up to public scorn and made to suffer the monstrous cruelty of society's punishment. Nor was it the young minister whose name she hid, but who suffered all the more in secret, lacking courage to confess his guilt and share her punishment. It is the aged husband who refused to forgive, who fed his mind on revenge until his very bitterness consumed him. Failure to forgive poisoned his spirit until joy, peace, beauty, contentment, hope, faith, kindness—every treasure of the heart—was gone.

Failure to forgive multiplies the evil done to us a thousandfold for it poisons our minds. And because failure to forgive poisons our minds, it brings sickness to our bodies. Many a person is seriously ill today who



- A cross with a circle representing eternity is a Celtic cross or Irish cross.

never will be permanently cured until he is willing to let the practice of forgiveness sweep from his spirit some buried bitterness. For health of mind and of body, we must forgive, forgive, and forgive, time without number, as Jesus said.

(b) Failure to forgive puts a barrier between us and God. That is why Jesus taught his friends to pray, saying: "Forgive us our debts, As we also have forgiven our debtors" (Matthew 6:12). By that he did not mean that God withholds his spirit of love and forgiveness from anyone. God has forgiven us even before we can ask for it. Jesus taught that God's willingness to forgive can't mean anything to us until we forgive those who have wronged us, since our bitterness against any other person is a barrier through which even God cannot go. Without practicing forgiveness we are without God—utterly alone and defenseless.

(c) Failure to forgive often drives people into the evil of drink. This is part of the hidden cause of alcoholism. Most, if not all, problem drinkers are driven to drink by their hidden hostilities. Anyone counseling with an alcoholic discovers quickly that he is a bundle of resentments. Alcoholism is his means of striking back or retreating from individual persons, situations, society as a whole, or life itself, toward which he is deeply resentful. Of course, he who drinks in response to hidden

hostilities becomes trapped in a vicious circle.

Within a few minutes after alcohol enters the stomach it is absorbed into the blood stream, and once within the blood stream it moves immediately to the brain and begins to diminish our powers of judgment, inhibition, self-control, capacity for empathy, ability to understand and respond properly to the needs and rights of others. Consequently, the use of alcohol as a beverage tends to erode human relations, giving the drinker all the more reason to feel rejected and resentful.

(d) Failure to forgive means that the evil done to us really conquers us. The cross could not defeat Jesus. Why? Because with the nails through his hands and feet, he could look upon that jeering crowd and the callous soldiers throwing dice for his cloak and say: "Father, forgive them" (Luke 23:34). What if he had not said that? What if he had railed and cursed? Would there be a cross atop Christian churches and upon their altars? We sing:

Above the hills of time the
cross is gleaming,
Fair as the sun when night
has turned to day. . . .*

because in the strength God gave him, the one nailed upon the cross could forgive.

We must practice forgiveness for our own sakes, lest we poison mind and body, shut God out of our lives, and in the end become conquered by the evil we suffer. To know this is a dynamic for forgiveness.

The second motive for the practice of forgiveness is awareness that we ourselves need to be forgiven. How insufferably conceited and self-righteous we are if we think we don't

* "Above the hills of time," *The Methodist Hymnal*, 145.

need to be forgiven. Even with the best of intentions we injure others. Not one of us has a loyal friend or loved one who has not needed to forgive us many times. Probably that remembrance helped Joseph be humble and strong enough to forgive. He remembered how in youthful ignorance and arrogance he had hurt his brothers. He knew he needed their forgiveness too.

We may never need to forgive the man who forgives us; but we play the game of life fairly only as we in turn are big enough to rise above bitterness to forgive when someone else injures us. We can never repay our debt in full. But we are honor bound to pay what we can. Remembering our debt to the bank of forgiveness gives us compulsion to repay in kind.

Beyond knowing we need to forgive for our own sakes and because we ourselves need to be forgiven, there is yet another motive. It is knowledge that we already are forgiven.

Some years ago Union and Confederate survivors of the Battle of Gettysburg returned to celebrate the 50th anniversary of that struggle. Elsie Singmaster tells of an old Union soldier who came to live over those bloody days and to greet his old comrades. He had taken a decisive part in that battle, for he was the one who had shot General Given. He was going to tell his comrades how he had hidden behind a stone wall, taken aim, and toppled General Given from his horse. There still was hate in his heart, even after fifty years. Still he fought the battle in his thoughts. He shunned and despised the old Confederate veterans who were camped close at hand. After finding the place where he had shot the General, he stopped at a farmhouse nearby.

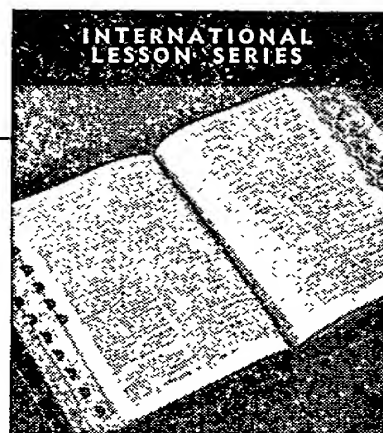
And, as Elsie Singmaster describes it: "On the porch was an old lady. She told him that she had lost a father, two sons, and a husband in that battle. After hearing her story, he said, 'And now you've got to look on the faces of your murderers.' 'Oh,' she said, 'I don't look at it that way. I don't hate the soldiers.' Then he wished he could talk with the old lady and point out to her some of the interesting facts of the battle. But she was tired and could not go. But he wanted to know who she was so that he could tell his wife. . . . 'Well,' she said, 'I'm Mrs. Given.' The old man was startled. . . . 'Who?' 'I am General Given's widow,' she replied.

"Without a word he arose and stumbled on toward his tent. His comrades thought he had been overcome by the heat. But toward evening he made his way back toward the old lady on the porch. 'Didn't you say something,' he asked, 'about forgiving those who had shot your husband?' 'Yes,' she said, 'I have forgiven them.' Then once more he stumbled on his way, and through misty eyes he saw a gray-uniformed soldier approaching. Rushing up to him the old man said as he clasped the Confederate's hand, 'I don't know who you are, but . . . I forgive you.' " *

That, too, is the power of the cross. To everyone it says, "No matter what you are—you are forgiven. God doesn't hold any malice against you. He loves you. However often you have betrayed and hurt him, he is reaching out his hand, now, to help you. He only waits upon your willingness to accept him."

You are forgiven! Who can know this deep in his heart and yet refuse to forgive his brother?

* Frederick Keller Stamm, *Seeing the Multitudes* Harper & Brothers, 1943, pp. 122-123.



The Clean Life

Daily Bible Readings

February 19: James 4:7-10; draw near to God.

February 20: Psalms 51:6-12; a clean heart.

February 21: Matthew 18:1-9; drastic measures.

February 22: Philippians 4:8-9; think on these things.

February 23: 1 Peter 1:13-16, 22-25; new creatures.

February 24: 1 Peter 2:4-10; a chosen people.

February 25: 2 Corinthians 6:14-18; God in us.

The Question

Today's lesson is the third in a six-session unit (Unit VI) on "A Christian's Relationships to His Fellow Men" by Everett W. Palmer. The purpose of this unit is to examine the last six commandments in order to help persons discover the eternal principles underlying a Christian's relationships with his fellow men.

The question for today is: *How does love fulfill the law?*

Lesson Hymn and Prayer

"Lord, as we Thy Name profess" (*The Methodist Hymnal*, 295).

Father and Judge of all men, help us as we strive in our daily living to lead clean lives and think clean thoughts. Give us the courage and the conscience to uphold the moral standards we know are right. Make us aware that the consequences of immorality do not affect the sinner only. Guide us, O Lord, as humbly we seek to follow thy Son Christ. Amen.

The Scripture for Today

Read the lesson from your Bible:

ADULT STUDENT, February, 1962

Exodus 20:14

"You shall not commit adultery."

Matthew 5:27-30

(27) "You have heard that it was said, 'You shall not commit adultery.' (28) But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart. (29) If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell. (30) And if your right hand causes you to sin, cut it off and throw it away; it is better that you lose one of your members than that your whole body go into hell.

Mark 7:14-23

(14) And he called the people to him again, and said to them, "Hear me, all of you, and understand: (15) there is nothing outside a man which by going into him can defile him; but the things which come out of a man are what defile him." (17) And when he had entered the house and left the people, his disciples asked him about the parable. (18) And he said to them, "Then are you also without understanding? Do you not see that whatever goes into a man from outside cannot defile him, (19) since it enters, not his heart but his stomach, and so passes on?" (Thus he declared all foods clean.) (20) And he said, "What comes out of a man is what defiles a man. (21) For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, (22) coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. (23) All these evil

things come from within, and they defile a man."

A VERSE TO REMEMBER:
Keep your heart with all vigilance;
for from it flow the springs of life.
(*Proverbs 4:23*)

Explaining the Biblical Text

Exodus 20:14

The seventh commandment is concerned with the maintenance of the purity of the married state. The penalty for adultery is found in Leviticus 20:10: "If a man commits adultery with the wife of his neighbor, both the adulterer and the adulteress shall be put to death." Deuteronomy 22:22 repeats the same penalty.

Matthew 5:27-30

Though the hand and the eye are necessary, they may become the occasion of sin. Therefore, we are warned that though some pleasures may seem innocent, temptation may result and sin follow. Matthew 18:8-9 and Mark 9:43-48 offer the same warning, should these members cause one to sin.

Mark 7:14-23

Mark 7:1-23 is a parallel of Matthew 15:1-20, dealing with what defiles a man. The vices listed in verses 21, 22 are typical of the other writing of the time, and are similar to those made by the Greek philosophers.

WE READ in the Ten Commandments: "You shall not commit adultery" (*Exodus 20:14*). Jesus Christ lifted that moral standard even higher. In the Sermon on the Mount we read: "You have heard that it was said, 'You shall not commit adultery.' But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart" (*Matthew 5:27*).

There shall be purity in relationships between men and women, both in thought and deed. This is basic in Judeo-Christian morality; fundamental to western culture, especially to the institutions of marriage, home,

and family; and long regarded a distinction between civilized living and primitivism.

Is this a mistake? Is the moral standard of sexual purity unrealistic, repressive, or as some would say, much ado about trivia? Does it place an unnecessary and crippling burden upon mankind? Is it a gloomy relic of the past, an ethical requirement no longer relevant? Is purity passé?

It is apparent many people are of that opinion. Look at the titles and pictures which adorn covers of paperback books on display at newspaper stands in any airport, railway station, or bus depot. Read our best-selling novels. Note the advertisements of movies, especially the torrid scenes in vivid color posted at the entrance of motion picture theaters. Give thought to the fervid pleas and promises of many popular songs. Who are the most highly publicized Hollywood female stars? Are they actresses or bodies? It would seem that adultery in one form or another is our chief interest and occupation.

For anyone who would imagine this is but a bad dream, that sexual morality in our times has not been on the toboggan, there are the Kinsey reports. Grant they may be based upon an inadequate sampling. Cut their findings by fifty per cent. Still there is reason to post storm warnings.

Reasons for Decline in Sexual Morality

How did we arrive at this present contradiction? This disparity between long hallowed moral law and present-day conduct?

Part of the blame, of course, must be placed upon the wars, both hot and cold, of the past fifty years. Morality is the first casualty of war and the last to recover. The separations and loneliness; the alternation between worst monotony and wildest

excitement; the philosophy of "live-it-up today for tomorrow you may die"; all such physical and psychological abnormalities of wartime living tend to loosen the grip of morality. The surrender of moral standards which war requires weakens the over-all authority of moral law. The denial of human worth required in mass killing of the enemy destroys the sense of chivalry, respect for womanhood, and reverence for the sanctity of marriage in the homeland as well as elsewhere. You cannot teach men to lie, steal, and kill under the requirements of war and not have many decide they might as well break the rest of the Ten Command-

There was permanence, stability. Once a family settled in a countryside or small town, it took root like a tree. People stayed put. Everybody knew everyone else. A good name in the community was a family's most prized possession. To maintain it was an urgent responsibility felt by every member of the family. That is a strong motive for morality.

Urban life of today, however, is characterized by impermanence and the impersonal. We flit about from place to place like the man on the flying trapeze. Thirty-five million Americans move to a new address each year, one fifth our total population. We live in an ocean of strange



- The Patriarchal cross, a cross with two horizontal arms, the upper one representing the inscription placed over the head of Christ when he was crucified.



- The Anchored cross, formed by combining an anchor and a cross, symbolizes Christian hope. It originated in the primitive days in the catacombs.

ments; that to seduce a girl or another man's wife is of small consequence, something to be done "just for the kicks."

Hence, on the heels of World War I came the moral debacle of the 1920's, the jazz and flapper era; and following World War II with its ensuing Cold War, our obeisance at the shrine of Brigitte Bardot and Elvis Presley.

No less responsibility for this assault upon morality must be laid at the door of modern urban living. The rural society once characteristic of America provided powerful incentives and controls for purity in relationships between men and women.

faces. The old monitor for righteousness, "What will the neighbors say?" has waned. Most of the exterior incentives and controls which helped our grandparents behave themselves are gone.

In horse and buggy days a young couple, as we have been reminded, could never get so far away from home someone would not recognize them, or at least recognize the horse and buggy. By eight o'clock the next morning everyone in the neighborhood knew where Susie went, with whom she went, and when she got home. Today in fifteen minutes youth can be swallowed up in anonymity among people who don't know them

and don't care what they do so long as they do not make themselves obnoxious.

The bitter fruits of war and those of drastic cultural change have brought upon us the moral decay reflected in the Kinsey reports. They have created a society quite as alien to the morality of purity taught by Jesus Christ in the Sermon on the Mount as was the pagan society of ancient Rome.

Case for Chastity Not Passe

But no matter the trend of our times, the reasons for purity are not passé. They are as valid today as fifty years ago, as two thousand years ago.

We have to live with ourselves. The Christian moral code is not extraneous to us, an artificial requirement forced upon us. It is part of the warp and woof of our being, written in our flesh and spirit, in our nervous system and every cell of our body, in our awareness of self and our yearning for fellowship, both human and divine. It is the way we are meant to live. Violation of that code brings us into trouble, even as driving a car without oil burns out its bearings.

Hence, "Thou shalt not commit adultery" is not an unnatural requirement for human beings. It would be if we were but animals, of course. But we are more than dogs and cats. Sex for human beings is more than a biological function. It is of the spirit, too. It involves our whole being. The Christian standard of chastity fulfills the need of our whole being. Anything less leaves us shoddy, soiled, cheated, and ashamed.

At first we may laugh off a violation of that code. But the remembrance of that violation is there within us, deeply buried, festering.

It will sicken and cripple us until repentance and divine forgiveness bring us cleansing and release.

One universal reason for chastity is our need for self-respect, inner cleanness, and integrity. Each of us has to live with himself.

Sex is not a private affair. It involves others. The marriage ceremony is a symbol of that fact. It represents a contract we make in holy vows not only with one another, but to society, and with God.

Visit the orphanages of Korea and Japan. In many of them you will be shocked as you look down upon the faces of the children who gather about. The G. I. babies of Korea and Japan have been a disgrace to the name of America. Sex is not a private affair. It involves others.

Still another reason for purity is found in our expectations and obligations in marriage.

Violation of the moral code prior to marriage blights and cheapens the marriage relationship. The bride walks up the aisle to meet her betrothed at the altar. She is clothed in white, the symbol of purity. This is not a casual tradition. A bride who comes to her wedding without the inner radiance, self-respect, and integrity symbolized by her dress has cheated herself of treasure beyond price. She has cheated her husband, too. What man worthy the name wants to know that the bride moving up the aisle to stand with him is shoddy goods, a hand-me-down? And what he expects of his bride he should be honorable enough to offer in himself.

Violation of the moral code after marriage likewise blights and impoverishes the relationship; furthermore, it places the home itself in jeopardy.

Anthropologists agree that fidelity in marriage is one of the chief bul-

works of any social structure. Without it the rich fulfillment of marriage is denied and children are deprived emotional security to which they are entitled. Infidelity is legal ground for divorce in every state of the union.

Let no man imagine fidelity applies only to his deeds. A man who is mentally unfaithful to his wife, who permits himself to indulge in day dreams of promiscuity, who toys with the thought of seducing every woman attractive to him, is as destructive of his marriage as a man who is physically unfaithful. He is unable to give himself fully and sincerely to his wife. And his wife, though not consciously aware of his thoughts, feels insecure in the marriage. Unknowingly, she draws back, fearful of giving herself without reserve. Without doubt, mental unfaithfulness, though hidden, is a major cause of marital disappointment and discord.

Resources for Purity of Life

Now come to the crux of our need. How do we strengthen commitment to purity?

First, we must guard our minds. Our minds quickly develop a perverted appetite for filth.

Evil enters by way of the mind. First, the evil thought, then the sinful deed. "As a man thinketh in his heart, so is he."

Purity of life must begin in purity of mind. "Whatever is true . . . honorable . . . just . . . pure . . . think about these things" (Philippians 4:8).

Second, we must guard our action. We should be alert to avoid conduct and situations that trigger the avalanche of passion.

Human emotion is a wondrous gift. But once out of control, it is a savage

power, heedless of morals or mercy, devastating as an avalanche.

Purity of life begins in the mind, but it is safeguarded by wise action. Refrain from conduct and avoid situations which trigger the fury of passion.

Third, remember you are trusted. There is an old hymn we would do well to sing to ourselves every day:

I would be true, for there are
those who trust me;
I would be pure, for there are
those who care. . . .*

When tempted, think of all who trust you. Purity of life begins in the mind, it is safeguarded by wise action, and it is supported by remembering there are those who trust you.

Fourth, pray. Prayer is the shining armor, the weapon invincible. We are never tempted beyond our strength—if we pray. Prayer purifies the mind and reinforces the will for righteousness. Prayer recovers ideals and develops strength for their service. Prayer delivers us from the blindness and folly of self and links us with the wisdom and power of God. The hosts of evil meet their match in a man on his knees.

Without purity life becomes drab as a dusty road, disappointing as an empty well, messy as a barnyard. With it there is joy and strength, release and fulfillment.

*"I would be true," *The New Hymnal for American Youth*, 177.

Looking Ahead

Next month's lessons in the International Lesson Series will be:

March 4: No Stealing

March 11: Tell the Truth

March 18: The Sin of Greed

March 25: The Greatest Commandment

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Book Reviews

THE SPIRIT OF PROTESTANTISM by Robert McAfee Brown. Oxford University Press, 264 pages, \$4.50.

"WHAT DOES it mean to be a Protestant?" This easy-to-read book by the brilliant professor of systematic theology at Union Theological Seminary in New York is concerned with an honest answer to that query. The nature of the present tendencies toward church union as well as the concern for unity among Christians all over the world requires that Protestants be more aware of the nature of our common heritage. No other volume known to this reviewer does so well explaining the nature of the Protestant faith.

Dr. Brown says in the foreword that the book has been written with five kinds of readers in mind: (1) perplexed Protestants; (2) wistful pagans; (3) concerned Roman Catholics; (4) inquiring college students; and (5) beleaguered Protestant ministers.

AN INTRODUCTION TO THE NEW TESTAMENT by Edward W. Bauman. Westminster Press, 189 pages, \$3.50.

THE WRITER of this volume has won wide acclaim for his television courses on the life and teachings of Jesus and New Testament literature, sponsored by American University and originating in Washington, D.C. This volume is a splendid introduction to the books of the New Testament. It deals with the books in approximate chronological order, and for each book gives the background (the occasion for the writing of the book), a brief outline of the major issues of each of the books, and an outline of the basic contents of each book.

The author states that the intention of this volume is to lead individuals and to study the scriptures for themselves. In the light of the wide

popularity Dr. Bauman has found for his study of the scriptures over commercial television facilities, this present book should be immensely popular with an even wider audience. Since the discussions are not obscured by a large amount of detail, and since the style of the book is quite easy to follow, this would be a splendid volume to form a part of one's basic library on the Bible.

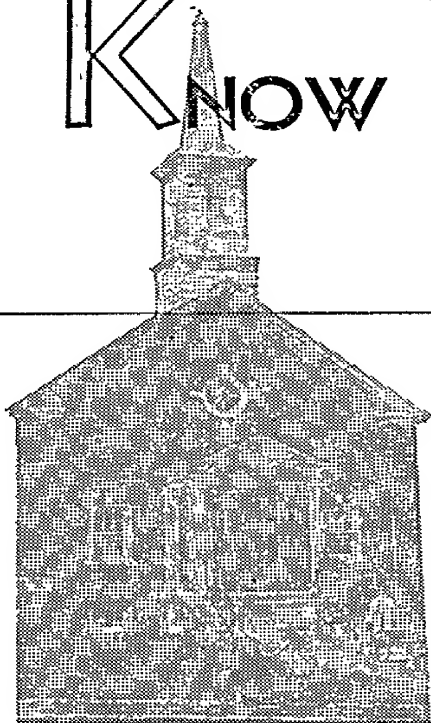
THE USE OF THE BIBLE WITH ADULTS, by Robert E. Koenig. Christian Education Press (1959), 183 pages, \$2.50; \$2.00 paperbound.

THOUGH THIS VOLUME was written primarily for leaders of classes, it is a valuable resource for all members. It was prepared as a leadership education text, but all who have an interest and love for the Bible will appreciate the many insights of the author. One of the most suggestive chapters tells how groups may use the Bible creatively in their educational experiences.

THE OLD TESTAMENT AND MODERN STUDY edited by H. H. Rowley. Oxford University Press, 405 pages (paperbound), \$2.25.

THOUGH FIRST published in the cloth edition ten years ago, this helpful book, now available in a paperbound edition, is of interest to students of the Scriptures. The introduction by the author is extremely helpful in understanding the trends of Old Testament study in the last thirty years. The contributors are world famous Old Testament scholars and include such well-known figures as W. F. Albright, Norman H. Snaith, and T. H. Robinson. Individual chapters deal with each of the major divisions of the Old Testament. Of particular help to both teachers and students of ADULT STUDENT will be the epilogue "The Old Testament and the Modern World."

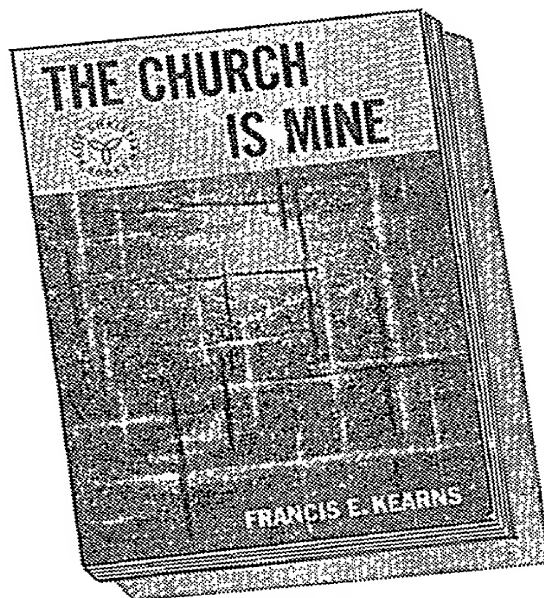
KNOW YOUR CHURCH



How much do you know about your church . . . The Methodist Church? Are you familiar with its background, the duties of its ministers . . . lay members . . . the various commissions?

Most Methodist would have to plead a woeful lack of knowledge at this point. That's why *The Church Is Mine*—the eighth in the series of Basic Christian Books—has been planned for class study or for personal reading.

In *The Church Is Mine*, Francis E. Kearns will lead you to a better understanding of The Methodist Church . . . its heritage, structure, and program. In ten concise chapters, Dr. Kearns' points out distinctive features of the church, the way in which each Methodist is a part of the fellowship, and the various boards and agencies established solely to serve the church's membership. 128 pages—hardbound—\$1.00. Leader's Guide, 30¢.



Cokesbury



★Send-Mail-Orders-to-Regional-Service-Center

Northeastern Region	North Central Region	Western Region	Southwestern Region	Southern Region	Southeastern Region
Boston 16	★Chicago 11	Los Angeles 29	★Dallas 1	Atlanta 3	Baltimore 3
New York 11	★Cincinnati 2	Portland 5	★Kansas City 6	★Nashville 3	★Richmond 16
Pittsburgh 30	Detroit 1	★San Francisco 2			
★Teaneck, N.J.					

100-403529-325

REC-5 100-403529-326

March 23, 1962

b6
b7C

MAR 23 4 02 PM '62

REC'D-READING ROOM
FBI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 39063 ELW/JAC/16

Winter Haven, Florida

Dear [redacted]

I have received your letter of March 19th, with enclosures, and I can appreciate the concern prompting you to write to me.

With respect to your discussion, it is a pleasure to clarify my position for you on the subject of communism and religion. In my book, "Masters of Deceit," I pointed out that the Communist Party in this country has attempted to infiltrate and subvert every segment of our society, including the field of religion. This is still true today. Fortunately, the Party's efforts are being thwarted by the FBI's internal security programs, by investigation, arrest and prosecution of Party functionaries, and by widespread, intelligent public opposition to the communist philosophy. These achievements are being accomplished through orderly, legal procedures.

I would like to emphasize, however, that churches will continue to be important targets in the over-all subversive plan of endeavoring to control our established institutions, and we must remain alert to any attempts to replace our national traditions with the atheistic philosophy of communism.

Enclosed is some material I hope you will find of interest, together with the clippings you so thoughtfully forwarded. Some of these items contain suggestions as to how citizens can defend our democratic way of life against the false doctrine of communism. You may also wish to read "Masters of Deceit," which I believe will make clear to you the deceitful ways of the Communist Party, USA.

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Holmes _____
Gandy _____

MAILED 31
MAR 28 1962
COMM-FBI

Sincerely yours,

J. Edgar Hoover

REC'D MAR 28 1962

Enclosures (10)

RMW:js* (3)

TELETYPE UNIT ☐

SEE NOTE & ENCLOSURES NEXT PAGE

[REDACTED]

Enclosures (10)
Correspondent's 5 enclosures
"Faith in God--Our Answer to Communism
Shall It Be Law or Tyranny?
The Deadly Contest
Communist Illusion & Democratic Reality
The Communist Party Line

NOTE: Bufiles contain no record identifiable with correspondent.

[Redacted]
Winter Haven Fla.
19 March 1962

Mr Hoover, F.B.I.

Dear Sir;

I am a Methodist and Member of the Official Board at Trinity Church. Last week I heard our Dist. Supt. say that he had read a letter from the F.B.I. recently stating that there was very little infiltration in the Methodist Church. Perhaps any Church.

There are bound to be some in any place, but my reason for writing is this. Last year some prominent people here organized a John Burch Society. Perhaps there is no connection at all. Recently there have been such viscious attacks in the paper singling out the Methodists. One even stated our Methodist Magazine "Together" was edited by one with Communistic leanings.

There have been no attacks on Baptists at all. If you could send me some information to present to the Committee I certainly would appreciate it. If these things are true we certainly should know it.
Sincerely

b6
b7C

0
COMMUNIST INFILTRATION INTO RELIGION

100-403529-326

REC-5

13 MAR 26 1962

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 39063ELW/LAR/LR

5-ENCLOSURE
MAR 27 3 21 PM '62

FBI
REC'D COMM & LORR

CORRESPONDENCE
MAR 27 1962

1 - Mr. Sampson

March 27, 1962

MAR 27 4 01 PM '62

REC'D-READING ROOM

FBI

Honorable Walter W. McAllister
Mayor
San Antonio 5, Texas

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 33063E/w/SAC/LR

My dear Mayor:

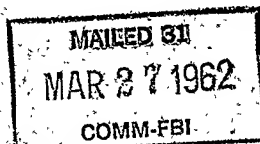
Your letter dated March 21, 1962, has been received, and your interest in writing to me is indeed appreciated.

Pursuant to your request, there are enclosed several reprints of articles relating to communism and religion which I believe will be of assistance to you.

As you are aware, the FBI is charged with the responsibility of investigating subversive activities and matters affecting our national security. The Special Agent in Charge of our San Antonio Office is, therefore, being instructed to contact you in the immediate future for further information concerning the matter discussed in your letter.

Sincerely yours,

J. Edgar Hoover



Enclosures (3)

2 - San Antonio (enclosures 2) (PERSONAL ATTENTION)

ATTENTION: SAC, SAN ANTONIO

Enclosed are two copies of correspondent communication.

NOTE TO SAN ANTONIO, CONTINUED, PAGE TWO

RDs:pw (5) SEE: NOTE ON YELLOW, PAGE TWO

APR 3 1962
MAIL ROOM TELETYPE UNIT

Tolson
Belmont
Mohr
Callahan
Conrad
DeLoach
Evans
Malone
Rosen
Sullivan
Tavel
Trotter
Tele. Room
Holloman
Gandy

Honorable Walter W. McAllister

NOTE TO SAN ANTONIO, CONTINUED

Bufiles indicate that McAllister was the subject of a special inquiry for the White House in 1953. The investigation was generally very favorable. The only unfavorable information developed was a report from an informant of unknown reliability that McAllister was a member of the Ku Klux Klan in San Antonio in 1924. In 1956 McAllister was chairman of the Federal Home Loan Bank. (77-5870)

You are instructed to personally contact McAllister immediately upon receipt of this letter and obtain from him the identity of the minister who has allegedly "discovered two or three actual Communists who were attempting to qualify as ministers." McAllister may be advised that the Bureau desires to interview this minister for the names of these alleged communists.

The results of this interview with McAllister must be promptly submitted to the Bureau under appropriate caption, making reference to this communication. Appropriate leads should be set forth for your office or other appropriate office to have the minister interviewed for the identities of the alleged communists. Upon obtaining these names, the appropriate office should check its files for all pertinent information concerning these individuals and, thereafter, be guided by current Bureau instructions concerning security investigations of individuals.

The following material was sent to the correspondent:

1. "Faith in God - Our Answer to Communism."
2. "The Deadly Contest."
3. "Let's Fight Communism Sanely!"

NOTE ON YELLOW:

Movement Section has no information indicating that the SAC will not be available in San Antonio to personally handle this contact.



CITY OF SAN ANTONIO

SAN ANTONIO 5, TEXAS
WALTER W. McALLISTER
MAYOR

March 21, 1962

Mr. J. Edgar Hoover, Director
Federal Bureau of Investigation
Department of Justice
Washington, D. C.

*Comm. fil into
Religion*

Dear Mr. Hoover:

In discussing the subject of Communism with a minister of rather high standing in his church, he stated that his church had discovered two or three actual Communists who were attempting to qualify as ministers, their definite purpose being to subvert the religion and the belief of the members in their church. I made a statement to this effect and very promptly received considerable static from ministers of other denominations. As a matter of fact, I hadn't mentioned the denomination.

I wonder if you would be kind enough to send me either a copy of some speech or article in which you have given an expression to your opinion as to the amount of subversion in the churches. I would be deeply appreciative.

Sincerely,

W. W. McAllister

Walter W. McAllister
Mayor

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 39063 ELM/JAL/16
REC-42

WWMcA/jh

EX-102

100-403529-327

MAR 28 1962

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MAR 27 1962

MAR 32 11 22 AM '62

FBI

COMMUNIST FUNDING

5/100

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77-3455-10

JUN 28 1963

BC / Ymk

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 39063 Ew/JAL

C

REC-200-403529-329

April 5, 1962

APR 5 5 02 PM '62
REC'D-READING ROOM
FBI

[Redacted]
Faith Methodist Church
2317 Cynthia Drive
East Saint Louis, Illinois

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 11/1/01 BY SP10 LSEW/JAC/L

Dear [Redacted]

Your letter of March 30, 1962, has been received, and I appreciate the concern prompting you to write.

With respect to the matter you discussed, I did make the statement you set forth in your communication during testimony I delivered before the House Committee on Un-American Activities on March 26, 1947. As I pointed out in my book, "Masters of Deceit," it is a continuing program of the Communist Party to attempt infiltration of every part of our society, including religion. This is still true today; however, the Party's efforts are being thwarted by the FBI's internal security programs, by investigation, arrest and prosecution of Party functionaries, and by widespread, intelligent public opposition to the communist philosophy. Nevertheless, we must not minimize the menace of communism in America. It is imperative that we remain vigilant in order to preserve our historic freedoms.

Relative to your last question, the FBI is strictly an investigative agency of the Federal Government and neither makes evaluations nor draws conclusions as to the character or integrity of any organization, publication or individual. In this connection, information contained in our files is maintained as confidential pursuant to regulations of the Department of Justice. I regret I am unable to help you and hope you will not infer either that we do or do not have data in our files relating to your inquiry.

Enclosed is some material I hope will be of interest to you.

MAILED 20
APR 5 1962
COMM-FBI

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

- Tolson
- Belmont
- Mohr
- Callahan
- Conrad
- DeLoach
- Evans
- Malone
- Rosen
- Sullivan
- Tavel
- Trotter
- Tele. Room
- Holmes
- Gandy

Enclosures (5)

RLR:ajg(3)

TELETYPE UNIT ☐

(SEE ENCLOSURES & NOTE NEXT PAGE)

REC'D CIVIL RIGHTS
FBI

OCB

APR 12 1962

Baumgardner

Letter to
4-5-62

b6
b7C

ENCLOSURES (5)

Shall It Be Law or Tyranny?

Let's Fight Communist Sanely!

4-17-61 Internal Security statement

The Communist Party Line

The Communist Menace - Christianity Today series

NOTE: Bufiles contain no record of correspondent. The statement he set forth in his letter was delivered before the House Committee on Un-American Activities on 3-26-47.

FAITH METHODIST CHURCH

2317 CYNTHIA DRIVE
EAST ST. LOUIS, ILLINOIS

Mr. Tolson _____
Mr. Belmont _____
Mr. Mohr _____
Mr. Callahan _____
Mr. Conrad _____
Mr. DeLoach _____
Mr. Evans _____
Mr. Malone _____
Mr. Rosen _____
Mr. Sullivan _____
Mr. Tavel _____
Mr. Trotter _____
Tele. Room _____
Miss Holmes _____
Miss Gandy _____

March 30, 1962

Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington 25, D.C.

Dear Sir: COMMUNIST INFILTRATION INTO
RELIGION

Many of the ministers of The Methodist Church, as well as ministers of other denominations, are becoming very concerned about the many "Communist sympathizer" accusations that the Ultra Right Wing Anti-Communist Crusaders are tossing around these days. You are being credited with some of these statements that are leveled at the clergy. One such statement reads: "I confess to a real apprehension so long as Communists are able to secure ministers of the Gospel to promote their evil work and espouse a cause that is alien to the religion of Christ and Judaism."

Did you make this statement, and if so, what did you mean? I am confident that many of these well-meaning crusaders make statements and quotations that are not backed up by actual facts, or are taken out of context, and I do not want to make the same mistake. I often hear how the church and clergy is infiltrated with Communists. Does the FBI have a documented report that could throw some light on this?

Very sincerely yours,

"A Growing Church - Serving A Growing Community"

REC-23

100-403529329

16 APR 8 1962

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 246/01 BY 34063 ELM/JAL

CORRESPONDENCE

ack 4-1-62
RRK:ing

UNITED STATES

Memorandum

TO : DIRECTOR, FBI

DATE: April 4, 1962

FROM : SAC, SAN ANTONIO (62-2748)

SUBJECT: WALTER W. McALLISTER
MAYOR
San Antonio, Texas
INFORMATION CONCERNING

Communist infiltration into Catholic Church

ReBulet to Mayor McALLISTER dated 3/27/62 in answer to his letter to the Bureau dated 3/21/62 wherein he set out that in discussion of the subject of Communism with a minister of rather high standing, this minister stated he had discovered two or three actual Communists who were attempting to qualify as ministers.

The Bureau instructed that Mayor McALLISTER be contacted for the identity of the minister who made these allegations.

I was able to reach Mayor McALLISTER late on April 3, 1962. He advised that he does not have a clear recollection of the minister who furnished him the above referred to information but believed it was [redacted] who is the Catholic Bishop of San Antonio, and that the information was received quite some time ago. Mayor McALLISTER requested that [redacted] not be contacted at this time until he had a chance to discreetly determine if [redacted] was in fact the person who discussed the subject with him.

Mayor McALLISTER advised that he had recently made an address before a group where he "talked off the cuff" and generalized on the situation of Communist infiltration into the church along the lines set out in his letter of March 21, 1962. He indicated he might have made these statements in a more specific vein than had been discussed with the original source.

Mayor McALLISTER is a highly successful business man and he advised his interest in politics is based on his completely conservative approach and that any indication of Communist infiltration was of paramount interest to him.

2 Bureau
1 San Antonio
ECW:JMW
(3)

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/82 BY 3063 ELM/ALC/U

25 APR 5 1962

35 APR 5 1962
PROC.

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REC-48

100-403529-330

SUBV. CONTROL

59 APR 10 1962

SA 62-2748

It appears that he has drawn upon a conversation which was probably conjectural and less specific than the statement he used both in his speech and in the letter to the Bureau and may be hard-pressed to come up with specifics.

Mayor McALLISTER advised that he would, as soon as he could handle it discreetly, contact [redacted] and would then advise me if there were in fact any specific allegations and whether there is any information indicating that two or three actual Communists attempted to qualify as ministers.

b6
b7C

It is recommended that [redacted] not be contacted until Mayor McALLISTER can firmly advise this was his source.

I will follow with Mayor McALLISTER weekly to effect an early resolve of his statements.

Mr. Tolson	
Mr. Belmont	
Mr. Mohr	
Mr. Callahan	
Mr. Conrad	
Mr. DeLoach	
Mr. Evans	
Mr. Malone	
Mr. Rosen	
Mr. Sullivan	
Mr. Tavel	
Mr. Trotter	
Tele. Room	
Miss Holmes	
Miss Gandy	

#442361

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 5/1/00 BY 39063/ELW-CCM

Pontiac, Ill.
March 9, 1962

Mr. J. Edgar Hoover,
Director,
Federal Bureau of Identification,
Washington, D. C.

Dear Mr. Hoover;

In an article entitled, Red Charge Alarms Churches, by Louis Cassels, United Press International, he said that many God-fearing Americans have become frightened and confused by widely circulated charges that communist have heavily infiltrated the ranks of the Clergy. Then he said that the F. B. I. has leveled that charge as "patent falsehood".

Now can, or will you please inform me whether it is true that the F. B. I. labeled the above mentioned charge as "patent falsehood"?

I shall appreciate your reply.

Sincerely yours

[Redacted Signature]

EX-163

REC-40 100-403529-331

17 APR 11 1962

COMM-FBI

EXP. PROC.
36 APR 11 1962

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b7C

COMMUNIST INFILTRATION INTO RELIGION

4-13-62
R2Rif

April 13, 1962

REC- 40-100-403529-331

APR 13 3 59 PM '62

REC'D-READING ROOM

b6
b7c

Pontiac, Illinois

Dear [redacted]

#442301

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 5/1/00 BY 39003/ELW/CLC/rb7

Your letter was received on April 11, 1962.

With regard to your inquiry, the statement you mentioned was made by Mr. William C. Sullivan of this Bureau during a speech he delivered in Cincinnati, Ohio, on February 22, 1961, and is set forth on page 5 of the enclosed copy of his tenor of remarks. I am also enclosing some other material I hope will be of interest to you.

As I pointed out in my book, "Masters of Deceit," it is a continuing program of the Communist Party to attempt infiltration of every part of our society, including religion. This is still true today; however, the Party's efforts are being thwarted by the FBI's internal security programs, by investigation, arrest and prosecution of Party functionaries, and by widespread, intelligent public opposition to the communist philosophy. Nevertheless, we must not minimize the menace of communism in America. It is imperative that we remain vigilant in order to preserve our historic freedoms.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

MAILED 20
APR 13 1962
COMM-FBI

Enclosures (5) W.ES

See enclosures and note next page

RLR:jks (3) DIRECTOR

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Holmes _____
Gandy _____

62 APR 23 1962

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Banning

APR 13 2 05 PM '62
REC'D FBI
APR 13 1962
APR 13 1962
APR 13 1962

[REDACTED]

Enclosures (5)

Communism and Religion by Chief Inspector William C. Sullivan
Shall It Be Law or Tyranny?
Let's Fight Communism Sanely!
4-17-61 Internal Security Statement
The Communist Party Line

b6
b7C

NOTE: Bufiles contain no record of correspondent.

UNITED STATES

Memorandum

TO : DIRECTOR, FBI

DATE: April 11, 1962

FROM : SAC, SAN ANTONIO (62-2748)

SUBJECT: WALTER W. McALLISTER
MAYOR
San Antonio, Texas
INFORMATION CONCERNING

Communist infiltration into Republic
Re San Antonio letter dated 4/4/62.

Inquiry at the office of Mayor WALTER W. McALLISTER of San Antonio, Texas, on April 11, 1962, revealed he was out of the city of San Antonio until April 17, 1962.

Efforts will again be made to contact Mayor McALLISTER on April 17, 1962.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/14 BY 39063 EML/DAK/LC

EX 100

REC-48

100-403529-392

NOT RECORDED

10 APR 12 1962

2 Bureau
1 San Antonio
ECW:JMW
(3)

53 APR 19 1962

FILED

April 18, 1962

REC-11 100-403529-333

Greenwood Farm
Kansas, Illinois

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 39063 EIA/JAL/4

Dear [redacted]

Your letter dated April 12, 1962, has been received.

I am familiar with the statements Assistant Director William C. Sullivan has made when speaking on the topic of communism. I can assure you he has dealt with this subject with all possible accuracy and candor.

In line with our long-standing policy, we cannot comment on articles which we have not prepared. The quotations attributed to FBI officials were taken from remarks previously made by them on other occasions.

The Communist Party in this country has attempted to infiltrate and subvert every segment of our society. However, the Party's efforts are being thwarted by the FBI's internal security programs, by investigation, arrest and prosecution of Party functionaries and by widespread, intelligent public opposition to the communist philosophy. These achievements are being accomplished through orderly, legal procedures. You may be assured that this Bureau is continuing to handle its responsibilities in this field with the same dispatch and thoroughness that have characterized our investigations in the past.

Enclosed is literature dealing with the subject of communism, some of which contains suggestions all of us can use in fighting this menace.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Holmes _____
Gandy _____

Enclosures (5)

MAIL ROOM

TELETYPE UNIT

See enclosures and Note next page

JH:nlb (3) 53 APR 27 1962

REC'D-READING ROOM

FBI

APR 18 2 55 PM '62

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b7C

[REDACTED]

Enclosures (5)
Shall It Be Law or Tyranny?
Let's Fight Communism Sanely!
Communism and the Knowledge to Combat It!
What You Can Do To Fight Communism
The Communist Party Line

b6
b7C

NOTE: Correspondent cannot be identified in Bufiles.

Greenwood Farm

Kansas, Illinois

April 12, 1962

Mr. J. Edgar Hoover
Washington, D.C.

*Communist Infiltration into
Religion*

Mr. Tolson	✓
Mr. Belmont	✓
Mr. Mohr	✓
Mr. Callahan	✓
Mr. Conrad	✓
Mr. DeLoach	✓
Mr. Evans	✓
Mr. Malone	✓
Mr. Rosen	✓
Mr. Sullivan	✓
Mr. Tavel	✓
Mr. Trotter	✓
Tele. Room	✓
Miss Holmes	✓
Miss Gandy	✓

Dear Mr. Hoover -

We are naturally much concerned over these two items:

"A reliable source in Congress reveals that the administration is preparing to ease J. Edgar Hoover out and replace him with Sullivan, who is speaking around the country, assuring people that there is no infiltration in church movements nor any internal threat. If Hoover goes --- heaven help us!"

"Any allegation is false which holds that there has been and is, on a national scale, any substantial Communist infiltration of the American clergy."

-WILLIAM C. SULLIVAN, FBI

*but in importance
Cvetic says so!*



The former is from a bulletin of "We, the People" 3/10/62 - and the latter from "Look" magazine.

When I turned to the article in Look and saw your familiar, honest, upright face grouped with

those others (some of whom are of men who haven't too good a reputation) and then read your words placed so that they seem to give credit to the whole article - well, then I felt sure it wasn't an honest representation of you and your standards - but the general public does not know that!

I have just been reading and distributing Matt Cvetic's words on the Communist infiltration and plans for the Church - and the two do not "gee up"

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/10/01 BY 3043 ELJ/ALC

CORRESPONDENCE

39
EXP-PROC
APR 16 1962

REC-11 100-403529-333

13 APR 16 1962

Ack
5/1/62
4-15-62
mmk
K

People question - Will you please tell us what is true? and then, if things are so that you are no longer going to be guarding us, will you tell us what we can do to prevent this catastrophe to the country? We need you terribly - and more and more..

We are not the "Witch hunting" type of people, but we have been showing "Communist Encirclement 1961" and playing many tapes - John Noble, etc. and sending out literature - also our son runs two very earnest study groups. - (Read your book, of course)

What more can we do as the times grow more perilous?

Sincerely

b6
b7c

P.S. How does one go about getting the State Dept. investigated " ? Seems impossible -

P.S. How does one go about "getting the State Dept. investigated"? Seems impossible.

April 20, 1962

REC-70

100-403529-334

Borger, Texas

Dear [redacted]

Your letter of April 13, 1962, has been received.

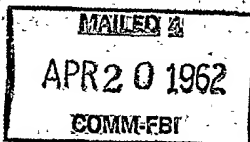
In line with our long-standing policy, we cannot comment on articles which we have not prepared. The quotations attributed to FBI officials were taken from remarks previously made by them on other occasions.

Relative to the other matter you mentioned, the FBI is strictly an investigative agency of the Federal Government and neither makes evaluations nor draws conclusions as to the character or integrity of any organization, publication or individual. In this connection, information contained in our files must be maintained as confidential in accordance with regulations of the Department of Justice. I regret that I cannot help you and hope you will not infer either that we do or do not have data in our files relating to the subjects of your inquiry.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director



NOTE: Bufiles contain no identifiable information concerning correspondent or [redacted] whom he mentions in his letter. Bufiles contain no record concerning the article, "Crusaders go to school in Tulsa."

RLR:jld

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Holmes _____
Gandy _____

MAIL ROOM ☐ TELETYPE UNIT ☐

APR 20 3 57 PM '62
REC'D-READING ROOM
FBI

b6
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RECEIVED DIRECTOR

REC'D

DM
PAC

DM

Borger, Texas
4-13-62

Mr. Tolson	Mr. Belmont	Mr. Mohr	Mr. Callahan	Mr. Conrad	Mr. DeLoach	Mr. Evans	Mr. Malone	Mr. Rosen	Mr. Sullivan	Mr. Tavel	Mr. Trotter	Tele. Room	Miss Holmes	Miss Gandy
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Mr. J. Edgar Hoover
Dear Sir:

I am writing you because of my concern over an article by-Louis Cassels appearing in Look Magazine dated Apr. 24, 1962 in which they quote you as saying, "Unfounded charges against America's Clergymen" are weakening religious institutions.

As a Ruling Elder of the National ^{USA} Presbyterian Church, I am sure you read the smear article by [redacted] that appeared in Presbyterian Life, dated Mar. 15, 1962 concerning and entitled, "Crusaders go to school in Tulsa".

I am not accusing anyone of being a Communist, neither am I charging that the churches are to blame. To me as I understand the problem facing our nation, it makes no difference whether a person belongs to the Communist Party or if he is simply promoting the Communist Line; the end result is just the same. b6 b7C

My personal observations assure me that many ministers are promoting the N.C.C., W.C.C., the U.N., the A.F.L.-C.I.O. aims and many other movements. Is it not a fact that these institutions were engineered by Communists and that they were designed to be a part of the master plan which would eventually reduce our nation to the status of a member state of the U.N.? When a minister stands before an un-informed audience and promotes these institutions is he not promoting the Communist Line?

When such articles as the ones earlier mentioned, with their smears and distortions of facts and half-truths are read by millions of un-informed persons, is it not true that the net result is the promotion of the Communist Line? Since when is it wrong to be a patriotic American? Since when is it such a sin to attempt to preserve the Constitution as those patriotic Americans who attended the school in Tulsa are trying so hard to do?

No big percent of the clergy have ever been accused of being Communist or of wittingly promoting the Communist Line, but then how can an ordained minister be so stupid as to promote unwittingly, the very institutions that the Communist Conspirators designed for our National and moral destruction? Communists, you know, do not operate in great numbers. I would like your comment on this matter.

Respectfully yours, [redacted]

Borger, Texas

PC

39 ~~EXP. PROC.~~
32 APR 18 1962

Communist Infiltration
into Religion

REC-70

100-403529-334

APR 18 1962

5 APR 18 1962

ack 4-20-62

REX/jid

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 39063E/m/MLK

CORRESPONDENCE

Mr. W. C. Sullivan

April 19, 1962

Mr. F. J. Baumgardner

1 - Mr. Belmont
1 - Mr. Mohr
1 - Mr. DeLoach
1 - Mr. Sullivan
1 - Mr. Baumgardner
1 - Mr. Harrington

**NATIONAL COUNCIL OF CHURCHES
INFORMATION CONCERNING
(INTERNAL SECURITY)**

Circuit Riders, Inc., Cincinnati, Ohio, and its Executive Secretary, M. G. Lowman, have been carrying on an anticommunist crusade for the past several years. Their main target has been the communist infiltration of churches. In connection with this crusade, Lowman published, in April, 1962, "A Compilation of Public Records of 658 Clergymen and Laymen connected with THE NATIONAL COUNCIL of CHURCHES."

The introduction to this publication discloses that it is a compilation of affiliations of the personnel of the National Council of Churches (NCC) in pacifist organizations, one-world groups, socialist organizations, popular-front-type of action groups and communist-front organizations, publications, petitions, et cetera. According to Lowman, in 1961 communist fronts had the support of more than 1,200 different protestant clergymen but only a very small number of the clergymen have ever been members of the Communist Party. As a word of caution in the introduction, Lowman advises the reader of this publication to guard with the utmost care against the assumption that these men and women of the NCC are communists, communist sympathizers or Communist Party members. Any such assumption should be avoided with respect to the group of 658 as a whole and with respect to any individual member of the group.

OBSERVATIONS:

From a review of this publication and other previous publications of Lowman, there is no proof the individual who participated in the listed communist activity is identical with the person named in the pamphlet as a minister and the organizations mentioned are not documented as to their communist character. It appears that the general scope of alleged communist activity on the part of the individuals mentioned relates to the 1930's and 1940's.

ACTION:

For information.

100-50869

1 - 62-99405 (Circuit Riders)

1 - 100-403529 (Comm'n of Religion)

JTH:jnc:skw

(9)

100-403529
NOT RECORDED
170 APR 24 1962

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ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/6/01 BY 3043 GIL/JJA

ORIGINAL FILED IN
100-50869-936

UNITED

Me

TO : DIRECTOR, FBI

DATE: April 20, 1962

FROM : SAC, SAN ANTONIO (62-2748)

SUBJECT: WALTER W. McALLISTER
MAYOR
SAN ANTONIO, TEXAS
INFORMATION CONCERNING

Re San Antonio letters 4/4/62 and 4/11/62.

Mayor McALLISTER was not available on April 17, 1962, however, on April 18, 1962, he advised that in thinking the matter over he was now positive it was not [redacted] who had made the statement concerning two or three actual Communists attempting to qualify as Ministers and as best he can recall the statement was made to him some three or four years ago.

Mayor McALLISTER indicated some personal embarrassment in using what he indicated may have been his attributing to a Minister specifically a statement which had been made generally. He indicated this may possibly have been made by an unrecalled member, not necessarily a Priest, of the Catholic faith.

It is reasonably apparent the Mayor, who is usually conservative in all matters, has loosely used some conjectural information and he is obviously embarrassed. I am quite sure there is little or no actual foundation to his statement and to pursue the matter further with him would only cause further embarrassment for him and possibly a little friction between this office and his. The matter was left with the Mayor that if he did recall the individual he would, of course, furnish us the details.

I recommend it not be pursued further with him. In my normal liaison with him, if the matter comes up, I will accept his voluntary statements and the Bureau will be advised.

UACB, no further action is contemplated.

REC-12

2 Bureau
1 San Antonio
ECW:JMV
(3) JMB

EBT
REC'D - FBI
MAY 2 1962

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 11/1/01 BY 3042/CLL

9 APR 23 1962

CRIME RESEARCH
SINCE

31 APR 23 1962

b6
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REC-42

April 20, 1962

100-403529-336

[redacted]
Saint James Presbyterian Church
Post Office Box 305
Tarzana, California

Dear [redacted]

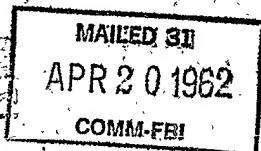
ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/6/01 BY 39063 EIC/mark

REC'D-READING ROOM
FBI
APR 20 3 35 PM '62

Your letter of April 17th, with enclosures, has been received.

Enclosed is a copy of my letter dated March 28, 1962, to [redacted] together with the items I sent to him. As you will see, I was not quoted accurately in your sermon nor was the complete text of my letter published by [redacted]. I hope this will serve to set the record straight.

b6
b7C



Sincerely yours,

J. Edgar Hoover

Enclosures (3)

Copy of letter to [redacted]
The Courage Of Free Men
Let's Fight Communism Sanely!

NOTE: We have had no prior correspondence with [redacted] whose [redacted] was on the Security Index of the Los Angeles Office in January, 1947, until May, 1955. [redacted] in his sermon of March 4, 1962, attributed a statement to the Director's speech at Valley Forge relating to communism in the clergy. No statements of this type appear in this speech. [redacted] wrote March 22, 1962, and asked if his quotation was accurate. He was sent a copy of the speech and advised that this statement does not appear in it. He was also told "However, I am also sending you a copy of 'Let's Fight Communism Sanely!' which is pertinent to your inquiry." In his attack on [redacted] he quotes the letter from the Director but deletes the (note continued on next page)

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Evans _____
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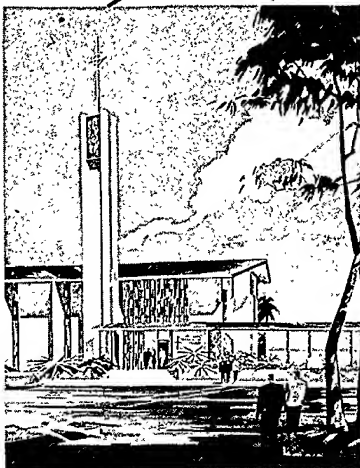
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82 JH:blc (3)

[REDACTED]

NOTE: (continued)

last sentence. A field check by the Los Angeles Office developed no derogatory information concerning [REDACTED] nor was the Committee of Christian Laymen identified. We have received considerable correspondence from [REDACTED] and the main purpose of his organization appears to be an attack on the National Council of Churches. Correspondent's stamp is being used. Correspondent asked for the Director's statements relative to communism and the churches and the loyalty of the clergy. No additional material is being sent him to avoid further involving the Director in this controversy nor is he being thanked for his favorable remarks concerning the Director and the FBI since this letter may also be made public and such comments might be interpreted as support by the Director for [REDACTED]

b6
b7C



St. James Presbyterian Church

19414 VENTURA BLVD. P. O. BOX 305

TARZANA, CALIFORNIA

April 17, 1962

PHONE D

Mr. Tolson
Mr. Belmont
Mr. Mohr
Mr. Callahan
Mr. Conrad
Mr. DeLoach
Mr. Evans
Mr. Malone
Mr. Rosen
Mr. Sullivan
Mr. Tavel
Mr. Trotter
Tele. Room

MINISTER

RELIGION

Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington, D. C.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 34063 EFW/JALR

b6
b7C

Dear Mr. Hoover:

May I obtain a copy of your message given at Valley Forge, Pa. on February 22nd? Please find enclosed stamps for mailing. Also would you please send me your statements relative to Communism and the churches and the loyalty of the clergy? Thank you sincerely.

I have enclosed a letter which has been widely circularized in our area by a group calling themselves "A Committee of Christian Laymen, Inc., Woodland Hills, Calif." In this letter you are quoted in an attempt to leave the impression that you support the accusation that a large number of Protestant clergy are either actively committed to Communism or they are unwittingly the dupes of Communism. This group has mailed seven letters to members of our church in an attempt to sow suspicion regarding the leadership of our Protestant denominations including our own Presbyterian denomination.

WOODLAND HILLS, CALIF

If [redacted] has quoted only part of your letter to him of March 22nd, would you be willing to send me a copy of your original letter?

REC-42

I strongly oppose Communism as must every thinking loyal American, but I must speak out for truth. I have preached five sermons on Communism vs. Christianity and quoted often your splendid book, "Masters of Deceit." We have the utmost confidence in the F.B.I. and your leadership. Thank God for the great work you are doing to protect our nation from subversion. We thank God for your loyalty to His Church and to our Lord and Savior Jesus Christ.

Sincerely,

CAD/mf

P.S. I have enclosed a copy of my "controversial" sermon.

ENCLOSURE

ack
JH/wh
4-20-62

APR 18 4 13 PM '62

REC-42

APR 18 5 30 PM '62

8/84

Committee of Christian Laymen Inc., of Woodland Hills
P. O. Box 285
Woodland Hills, California

An Open Letter

April 13, 1962

[redacted] St. James Presbyterian Church
19414 Ventura Blvd., Tarzana, California

Dear [redacted]

In your sermon of March 4, 1962, which you had printed and distributed, you said;

"On the extreme right we have the irresponsible accusations against individuals and organizations. Those too often become sowers of suspicion, disciples of dissension, purveyors of hate. J. Edgar Hoover of the B.F.L. (*sic*) while speaking recently at Valley Forge for the Freedom Foundation, answered the accusation by 'The Rightists' that there are 7000 Communists among the American Clergy. If any man has the facts and knows where of he speaks concerning Communist infiltration, it is J. Edgar Hoover. He made the statement that there is no single group in America which has so successfully resisted the infiltration of Communism as has the Protestant Clergy. Hoover declared that the accusation of 7000 Communists among the Clergy is utterly ridiculous and false."

Note
Your statement was a powerful one but some of us on the Committee who recognize the party line wording were quite sure that J. Edgar Hoover made no such statements as those which you attributed to him at Valley Forge, so we wrote to inquire. Here is his reply:

[redacted] Committee of Christian Laymen
P. O. Box 285, Woodland Hills, California

The letter
Dear [redacted]

Your letter dated March 22, 1962 with enclosure, has been received.

Enclosed is a copy of the complete text of my speech given at Valley Forge, Pennsylvania, on February 22, 1962. As you will see, no statement similar to that in your communication is contained in this address.

Sincerely Yours,

J. Edgar Hoover

In a spirit of fair play do you not think that you should acknowledge from the pulpit that your statement in your sermon was in error?

Now it so happens that a number of Ministers were attacking the Anti-Communists and "Rightwing Extremists" in sermons in late February and March. Rev. Edward L. Peet, Pastor of Central Methodist Church, Sacramento, California, on February 25 also in a sermon made mention of the 7000 Protestant Clergy. According to *Blue-Print*, Rev. Peet is Chairman of the California-Nevada Conference Chapter of the Methodist Federation for Social Action which is listed as a Communist Front in Senate Document No. 117 entitled "The Communist Party of the United States of America." Do you think the lay people in this church should accept the word of a-clergyman with such a background without question?

No one on this Committee has ever questioned your loyalty and we do not now. We are sure that you did not manufacture the statement used in your sermon because it has been used many times and is a distortion of a statement made by Dr. J. B. Matthews in 1953. He said "7000 Protestant Clergymen have been involved in one way or another with the Communist apparatus". This included signing petitions, signing as sponsors and the many, many ways that clergymen may become involved unknowingly.

We would hazard a guess that your source of the statement was either the denomination or the National Council of Churches, since you undoubtedly considered the source to be dependable.

In the 4th paragraph of your March 4th sermon you charged our statements in regard to Red China as being "utterly false". A copy of this letter along with documentation on the Red China matter is being sent to all members of St. James so that they may reach their own conclusions, as to how the top leadership of N.C.C. stands on the Red China issue.

You are being most unrealistic when you take the position that Communist influence is not making itself felt in our Churches. An example of poor judgment on the part of the Clergy was their participation in "The Town Hall for Democracy" at Shrine Auditorium on April 12. The Clergy's participation with so many members of A.C.L.U., an organization that spends so much of its time defending Communists, which objects to legislation to control the volume of Red propaganda materials through U. S. Mails, and which more than any other organization has initiated litigation removing the Bible from our Schools, is hardly the type of organization with which one would expect our Clergy to join hands, yet join hands they did. The California Assembly Committee on Un-American Activities reported in 1943 that "the American Civil Liberties Union may be definitely classed as a Communist front or a 'transmission belt organization'". (*Blue-Print*).

Sincerely,

922218
ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 8/16/01 BY 34063 EWA

"WANTED: EXTREMISTS FOR GOD"

Sermon preached by Dr. Calvin A. Duncan, St. James Presbyterian Church,
Tarzana, California, on Sunday March 4, 1962

In newspaper editorials, magazine articles, and by prominent leaders we are warned of the dangers from the extreme left and the extreme right. On the extreme left, we have the Communist with his atheistic, materialistic ideology, poles removed from what we as Christians believe. In Communism we see the old, old tyranny revived again and dressed up in new garments. All the freedoms we hold dear, for which our forefathers struggled and died, and our sons suffered and bled, and the America we love, would be utterly destroyed. At the extreme left, we have the threat of the Welfare State, salvation by "the Great-God-Government," a creeping socialism which can destroy the disciplines of hard work, initiative and ruggedness of character. This enemy to our American way of life invites men to vegetate and to eat the bread of shiftlessness.

On the extreme right we have the irresponsible accusations against individuals and organizations. These too often become sowers of suspicion, disciples of dissension, purveyors of hate. J. Edgar Hoover of the B.F.I., while speaking recently at Valley Forge for the Freedom Foundation, answered the accusation by "the Rightists" that there are 7000 Communists among the American clergy. If any man has the facts and knows whereof he speaks concerning Communism infiltration, it is J. Edgar Hoover. He made the statement that there is no single group in America which has so successfully resisted the infiltration of Communism as has the Protestant clergy. Hoover declared that the accusation of 7000 Communists among the clergy is utterly ridiculous and false. In our own United Presbyterian denomination we have spotted two Communists. They were brought to trial and promptly unfrocked. How could anyone preach the gospel of Jesus Christ and be an atheist and Communist?

A multimillionaire retired candy maker has made, among other accusations, the statement that former President Eisenhower and the late John Foster Dulles, former Secretary of State, either were Communists or Communist dupes. John Foster Dulles, one of the outstanding Christian laymen of our generation, a Presbyterian elder; and Dwight D. Eisenhower, faithful church member and Presbyterian have been maligned. Eisenhower attended church every Sunday, not for window display nor to have his picture in the papers to get votes, but because he felt that no man, including himself, was big enough to be President of these United States alone. He needed God and he needed the help and wisdom of God.

On the extreme right are those responsible for irresponsible accusations. Among others is the oft repeated assertion that the National Council of Churches has advocated the recognition of Red China and her admission to the United Nations. Not only is this utterly false but the N.C.C. has more than once issued a strong condemnation of Red China and her diabolical deeds.

But we are not here today to deal with these extremists but to consider another kind of extremist, - "Wanted: Extremists for God." Christ's church needs men and women and young people who will stand up and be counted for God and are willing to speak out for their convictions. In the Kansas City Star, cartoonist Wm. Vaughn had one of his characters saying: "I am not an extremist, but I am extremely right." We need Christians who have the convictions of the rightness of Jesus Christ and His commandments and His way of life -- those who in deep dedication to God believe what they believe and live what they believe. These are Christians who not only "talk the talk, but walk the walk."

Christian, has your light gone out, the light of faith and hope and love? Has your light gone out; the lamp of love, the torch of testimony and witness to Jesus Christ? For our Lord said, "Let your light so shine before men that they see your good works and glorify your Father which is in Heaven."

To the angel of the Church of Laodicea write: "I know your works that you are neither cold nor hot, and because you are lukewarm, I will spew thee out of my mouth." Here is a church that had lost its fire, its lamp of love, a church that had lost its enthusiasm. This word "enthusiasm" is a very provocative word. It comes from two Greek words "en" - "in", and "theos" - "God", those who belong to God, those whose inspiration and life is in God, those whose very passion is God. But this church was lukewarm; her light had gone out, the light of enthusiasm. Yet, if any people on earth should be excited about something it should be the Christian. Only a few days ago all America was alerted and excited over the fact that John Glenn was orbiting around our earth, traveling at 5 miles a second. For many years we have talked about the man in the moon and now we talk about a man in a man-made moon speeding around our earth. Man in outer space! Yet, long ago a man came from outer space and visited our planet as man, went to a cross, and rose again. That man was God. "And herein is love, not that we loved God but that He loved us, and sent His Son (Himself) to redeem us and purchase us unto Himself -- something to be excited about, to be enthusiastic about. But this church at Laodicea was lukewarm, neither hot nor cold, and Christ said, "I will spew thee out of my mouth, I have rejected you."

We speak of the lukewarm Christian but we never speak of the lukewarm Communist. Why is it that God, who is all powerful, who is never taken by surprise and who has all power over nations and individuals, has permitted the curse of Communism? I believe I know. For too long Christians have been like Laodicea, lukewarm, cold, asleep, taking for granted all God's blessings, - receiving, receiving yet giving so little in return. Now God has brought us into the Valley of Decision. It is either atheistic Communism, the ideology of Karl Marx, or the ideology of Jesus Christ. The world of tomorrow will belong either to Jesus Christ or to Khrushchev. It all depends on whether the Communist or the Christian has the greater dedication. A visitor to Moscow interviewed thirty young Communists and questioned them as to the amount of time they gave to the party. All of these thirty devoted at least three hours a day and some of them as much as nine hours a day to their false God. How many Communists did it require to take over China, a country of 600,000,000? One Communist for each one thousand transformed China into a Communist nation. The Communist believes what we believe. He is dedicated to this utterly corrupt ideology. Having rid himself of God, he believes it is all up to man and the Communist, man has the answer. We believe that Jesus Christ has the answer. Let us become extremists for Christ and out-live and out-love and out-give the Communists.

The artist, Charles Cartwright, has a cartoon in which he depicts a determined clergyman preaching his heart out to a sleepy congregation. Finally he pauses and says, "You know, I would be shot for saying these things in Russia." Then rather wistfully he added, "Still, it must be nice to get some kind of response." We speak of the lukewarm Christian, but we don't speak of the lukewarm Communist.

We have in America today thousands of exchange students from every country on earth. They are in our universities right here in our Valley. How many of these young people will return home as Christians? How many of these students have we invited to our homes that they may see how America lives, how America thinks and how America worships? In Russia today there are thousands of exchange students from almost every nation on earth and the great majority of these students will go back to their native land out and out Communists.

"You are neither hot nor cold." According to statistics, this is true not only of the United Presbyterian Church, but the Methodist, Baptist, Lutheran and all other Protestant bodies. For every ten members we receive, four out of the ten within two years have become inactive and no longer interested in the church. Last year among our own United Presbyterians 91,614 members were lost to the church. Did they die? No, they are still alive, at least physically. Have they taken their letter to some other church? No, they were simply dropped from the rolls of our churches because they no longer were interested. In four years time our denomination has lost 346,137 members, those no longer wanting to be identified with the Church of Jesus Christ.

3

- Their light has gone out and great, great is the darkness.

Someone in describing 1962 has said, "We live in our comfortable push-button, instant, ready-mix, chrome-plated U.S.A." "For you say: I am rich, I have prospered and I need nothing; not knowing that you are wretched, pitiable, poor, blind and naked. Therefore I counsel you to buy from me gold refined by fire that you may be rich." Rev. 3:17.

How much of my time do I devote to Christ, how much of my skills, my energy, my love, my money? America resists and resents the sovereignty of Almighty God worst when it touches the pocket book. The Almighty's dollar has become the almighty dollar. No church has a financial problem. It is only a spiritual problem. It is a love problem for when we care we give.

The call of Christ is a call for extremists. St. Paul says in one place, "we have become fools for Christ's sake." An agnostic writer describing St. Paul calls him a "Christ drunk fanatic." Certainly these early Christians were extremists. At Pentecost they were so full of joy and enthusiasm that the crowd which had assembled thought they were drunk. In another place we read, "Those who have turned the world upside down have come here also." No one is criticising the church today for turning the world upside down. Someone has said that the average Christian today would be equally shocked to have Christianity denied or really lived. Again and again we have heard it said that in America we have been inoculated with a mild form of Christianity and have become immunized to the real thing.

Just as there are all types of people in the world there are all types of Christians. There is the "chameleon Christian" -- in Rome we will do as the Romans do, and in church we will do as the church people do. Our day is a day of conformity and society is shouting - conform, conform. Consider the familiar Nursery Rhyme: "This little pig went to market, this little pig stayed home, this little pig had roast beef, this little pig had none." Someone has said that it completely misses the spirit of our day. If this little pig went to market they would all want to go to market. If this little pig had roast beef every little pig would want roast beef.

There is also the "spare-tire Christian". We would not take a trip without a spare tire but we hope we won't have to use it. We have prayer but we are not using it. We have the church, we have faith, we have the Bible. Honestly, how many times during the past week have you opened the Bible and let it speak to your heart, your mind, your soul? Then we have "rocking chair Christians." These want all the comforts and none of the sacrifices. There are the "hitchhiking Christians." They, too, want everything that God has to give but let others pick up the tab. The hitchhiking Christian resents any mention of money. We have "this little prig stayed at home Christian." Recently one of our ministers used that title for his sermon, "This little prig stayed at home." Here is a Christian who shops around. He goes to this church and this church and can find no church good enough for him. He wants a minister who will agree with him in everything. Or perhaps he says, "the people are not friendly, they don't notice me." He never finds a church that satisfies him. So this little prig stays home. He may listen to the radio or television and get his sermon there, but he is not counted for God. He is not a part of the Church of Jesus Christ. Christ said, "On this rock I will build my church." The church is God's plan for the redemption of the world. Also we have the "Little-Jack-Horner-Christian" who sat-in-the-corner eating his Christmas pie. But he is eating it all alone! He is sharing with no one and he pats himself on the back and says, "What a good boy am I." "I did not steal this pie. I haven't hurt any one. I didn't stick my tongue out at any one. What a good boy am I." For you say, "I am rich, I have prospered, I need nothing; I am everything I want to be."

Finally there is the Christian who says, "What's in it for me?" We are part of a society that is asking "What's in it for me?" This is why among our college students today only two percent have any concern to investigate the possibilities of becoming a minister of Jesus Christ or social service worker. The great majority are saying, "What's in it for me?" These

want a sermon weighted with good psychology and peace of mind. They attend church not to worship God but in worship of themselves. "What's in it for me?"

All these are partial Christians, lukewarm Christians, not-al-all Christians. Then we turn the pages of the New Testament and we meet a man named Barnabus. Here is an altogether Christian, an enthusiastic Christian. His real name wasn't Barnabus, but Joseph. The disciples in love named him Barnabus, which means "son of encouragement." He had a good word and a helping hand for everyone. He never criticized other people, he criticized himself. His life is written in just a few scattered verses. We read that Barnabus "was a good man full of the Holy Spirit and of faith and a great company was added unto the Lord."

In the sermon "Christ or Khrushchev," by Dr. Walter R. Courtney of Nashville reminds us the Communist can match us in the material realm. We have put a man in orbit, the Communists have put a man in orbit. In the realm of military armaments they can be as creatively deadly as we. We make cars, the Communists make cars. We make television sets, the Communists make television sets. They can match us in the material realm. Yet in one realm, the spiritual, we have the advantage, and it is the greatest, the most important realm. We can outdo the Communists in faith in God and in one another. We can outdo the Communists in our faith in individual enterprise and free government, in our faith, in moral law and ethical teachings, and in our belief that man is accountable and answerable to Almighty God. We can outlove the Communists and love is the greatest power in the world. Dr. Courtney adds that we who call ourselves Christian "must be more than proclaimers of the reality of God. We must be manifestations of such a God." Barnabus was such a man "full of the Holy Spirit - Spirit of Jesus Christ and of faith."

Dr. Bonnell, recently retired from a rich ministry of twenty-five years as pastor of the 5th Avenue Presbyterian Church in New York City tells this story. In his files is a letter from one of the best known concert singers in America. She was in New York a few years ago and was utterly discouraged and despondent. Her marriage was on the rocks. She felt herself to be a failure. Life did not seem worth living. Then in a church service like this she had an experience with Jesus Christ and her life was transformed. The next day to Dr. Bonnell she wrote: "Yesterday as I left your church and walked back to my hotel I found myself singing Mozart's 'Hallelujah.'" I wanted to start singing so everyone in New York City could hear me. Formerly in all my engagements I was only singing with my voice, but from today, by God's grace, mine shall be a singing life. The thing for which I have sorrowfully longed all my life has come to pass and I am a new person. I can hardly wait to get home to my dear family to make things right there, too."

100-403529-336
5

UNITED STATES

Memorandum

TO : Mr. A. H. Belmont

DATE: April 25, 1962

FROM : Mr. W. C. Sullivan

SUBJECT:

Division of Christian Citizenship
 Church Missions House (Episcopalian)
 281 South Park Avenue
 New York 10, New York

1-Mr. Belmont
 1-Mr. Mohr
 1-Mr. DeLoach
 1-Mr. M.A. Jones
 1-Mr. Sullivan
 1-Mr. Sizoo
 1-Mr. Moore

Tolson _____
 Belmont _____
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 Holmes _____
 Gandy _____

ALL INFORMATION CONTAINED
 HEREIN IS UNCLASSIFIED
 DATE 07/16/01 BY 39063 EWL/JARL

The above-captioned person, while visiting Washington, came in to see me today. He was in an audience to which I spoke in Greenwich, Connecticut, last January.

As with many of these clergymen he is greatly concerned with the communist problem as it affects the churches. stated it was incumbent upon all clergymen to take a very strong and clear stand against communism in all its forms. He thinks that had this been done more fully in the past the extremists would not have achieved the partial monopoly which they have today on anticommunist activities. pointed out, when responsible leadership is not given in communities, leadership falls on the shoulders of irresponsible people.

b6
 b7c

He does not think it is healthy for the churches to always be on the defensive in regards to charges of communist infiltration. The thing to do, he said, is to make sure there is no infiltration and to push on with creative, positive Christian action. He emphasized that it was the main work of the church to make Christians out of people and thereby improve the communities. Good people make good communities. commented on the fact that he thought the Director had done a great deal of good by making it clear that communism must be fought with truth and with fact and not with fiction and emotionalism.

RECOMMENDATION:

For your information.

WCS:jdd
 (8)

60 MAY 8 1962

EX-115

REC-52

25 APR 30 1962

100-703529-337
 100-703529-337

Infiltration Into Religion

April 30, 1962

REC-71

100-403529-338
Mr. Frank C. Seitz
Carroll College
Helena, Montana

EX-115

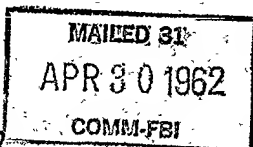
Dear Mr. Seitz:

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/12/01 BY 34063641/BAH

Your letter dated April 25, 1962, has been received, and the information you furnished is being made a matter of record in our files.

With reference to the material you stated your group has been receiving, you may wish to consider the advisability of corresponding with its publishers, making known to them the fact you do not wish to receive such data. I am forwarding a copy of your letter to the Chief Postal Inspector, Post Office Department, Pennsylvania Avenue between Twelfth and Thirteenth Streets, Northwest, Washington, D. C.

The motives prompting your contacting this Bureau are appreciated, and enclosed are publications on the subject of communism prepared by the FBI for general distribution. I hope you and the members of your Confederation find them of interest.



Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

Enclosures (5) Deadly Duel
Time of Testing
Shall It Be Law or Tyranny?
4/17/62 Internal Security Statement
One Nation's Response to Communism

EEC. Butte - Enclosure

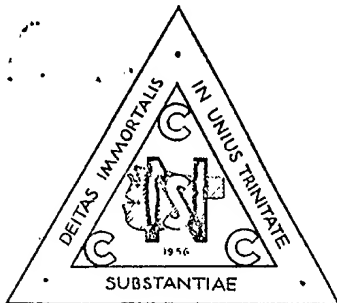
ATTENTION SAC: Correspondent is not identifiable in Bufiles, nor is the Confederation of Northwest Catholic College Students.

NOTE: Copy of incoming sent by form to Post Office Department.

DCL:rlg(4)

MAIL ROOM ☐ TELETYPE UNIT ☐

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Holmes _____
Gandy _____



CONFEDERATION OF NORTHWEST CATHOLIC COLLEGE STUDENTS

CARROLL COLLEGE
HELENA, MONTANA
APRIL 25, 1962

J. EDGAR HOOVER
FEDERAL BUREAU OF INVESTIGATION
WASHINGTON, D.C.

o Religion

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 39063 ELM/STH

DEAR MR. HOOVER,

BECAUSE OF THE FACT THAT OUR CONFEDERATION HAS BEEN RECEIVING COMMUNIST PROPAGANDA, I HAVE BEEN DELEGATED BY THE MEMBER COLLEGES OF CNCCS TO DEFINE OUR POSITION IN REGARD TO ATHEISTIC COMMUNISM.

CNCCS IS AN ORGANIZATION WHICH IS COMPOSED, AT THIS TIME, OF FOUR CATHOLIC COLLEGES REPRESENTING STUDENT BODIES FROM OREGON, WASHINGTON, AND MONTANA. AS CATHOLIC STUDENTS WE PROFESS A BELIEF IN THE TEACHINGS OF JESUS CHRIST AS TAUGHT BY THE ROMAN CATHOLIC CHURCH. WE FURTHER UPHOLD THE CHRISTIAN SOCIAL TEACHINGS BASED ON THE INTRENSIC DIGNITY OF MAN AS A CREATURE CREATED BY GOD WITH CERTAIN INALIENABLE RIGHTS.

THEREFORE, THE CONFEDERATION OF NORTHWEST CATHOLIC COLLEGE STUDENTS IS OPPOSED TO THE PRINCIPLES, METHODS, AND IDEOLOGY OF ATHEISTIC COMMUNISM ON THE BASIS THAT THE PHILOSOPHY AND PRACTICES OF THE COMMUNIST PARTY ARE DIAMETRICALLY OPPOSED TO THE CHRISTIAN PRINCIPLES UPON WHICH OUR ORGANIZATION IS FOUNDED. BY THIS STATEMENT WE ARE MERELY REFLECTING THE CHURCH'S STAND WHICH THE SUPREME PONTIFFS HAVE MADE CLEAR THROUGH THEIR ENCYCLICALS DENOUNCING ATHEISTIC COMMUNISM.

ON BEHALF OF THE MEMBER COLLEGES OF CNCCS I WOULD ASK THAT THIS FLOW OF COMMUNIST PROPAGANDA BE CHECKED AS MUCH AS POSSIBLE THROUGH YOUR ORGANIZATION. THANKING YOU IN ADVANCE FOR YOUR CO-OPERATION AND ASSISTANCE, I REMAIN

SINCERELY,

Frank C. Seitz
FRANK C. SEITZ
PRESIDENT OF CNCCS

REC-71

100-403529-338

10 MAY 2 1962

EX-115

CORRECTION

*4-27-62
PST*

*mmel
ack
4-30-62
DCL: PJS*

UNITED STATES GOVERNMENT

Memorandum

TO : Mr. A. H. Belmont

FROM : Mr. W. C. Sullivan

SUBJECT: [REDACTED]

DATE: April 19, 1962

1-Mr. Belmont

1-Mr. Mohr

1-Mr. DeLoach

1-Mr. M.A. Jones

1-Mr. Sullivan

1-Mr. Sizoo 1 - Mr. Moore

Tolson	
Belmont	
Mohr	
Callahan	
Conrad	
DeLoach	
Evans	
Malone	
Rosen	
Sullivan	
Tavel	
Trotter	
Tele. Room	
Holmes	
Gandy	

Public Relations and Communications

Indiana Area

The Methodist Church

Indianapolis, Indiana

COMMUNIST INFILTRATION INTO RELIGION

The above-captioned person is quite active in the religious life of the Indianapolis area. He attended last week a religious conference held at the Shoreham Hotel and called and asked if he could see me.

[REDACTED] is a young man, well educated and very serious. He makes a fine impression.

[REDACTED] stated that he is very concerned about the confusion which prevails in churches today over the communist issue. He wishes that something could be done to clarify all these ambiguous issues because, as conditions now exist, clergymen as well as laymen are fighting each other, dissipating their energies, and often times, he said, discrediting religious principles and ideals. He wonders if something cannot be done to straighten out this communist problem as it relates to our churches. He said that, if it is true that the churches are heavily infiltrated by communists as Bundy, Hargis, McIntire, Welch and others claim, the church leaders should be told who these communists are so that they could get rid of them. [REDACTED] stated that he knows that he and his associates would do everything possible in Methodist Churches in Indiana to completely free them of communists if they exist there and are so identified. The trouble is, said [REDACTED] that everyone is talking about communists in the churches, hurling charges and countercharges, attacking and defending, and in this melee truth and facts play little part. He thinks all this turmoil and strife is bad for our country at a time when it needs to be united to face communism.

[REDACTED] referred to different articles on this confusion appearing, in particular, in Protestant religious publications. He hopes that they will have some beneficial effect but fears that the impact of secular articles confusing the issue may overshadow the religious.

Enclosures

WCS:baw:jdd
(8)

62 MAY 16 1962

REC-4

8 MAY 9 1962

EX-102

CRIME RESEARCH

XEROX
MAY 11 1962

UNRECORDED COPY FILED IN 94-39551-

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 11/10/01 BY 3043E/WAR/L

b6
b7C

Memorandum for Mr. Belmont

Re:

Examples of what has in mind have appeared in the March and April issues of "Presbyterian Life," copies of which are enclosed. In the March issue, on page 32, there is an article entitled "Which Way Present-Day 'Christian Crusades'?" It discusses the issue raised among the churches over communism. In the April issue, on page 16, there is an article entitled "A Letter to United Presbyterians from the General Council." The main point of this article is summed up in this statement:

"We are persuaded that the gospel of Jesus Christ, truly preached in our pulpits, fully heard and heeded in our pews, is the chief contribution our Church can make to the preservation of American freedom against the threat of the worldwide communist conspiracy and against the idolatry of those fearful Americans who would substitute militant anticommunism for the gospel of Jesus Christ."

b6
b7C

I thanked for his interest in coming in and discussing with me this matter; however, I was very careful not to make any statement on any of the controversial points raised by him.

RECOMMENDATION:

For your information.

✓

DD
GRE 

Issued Presbyterian Life
dated 4/27/62
Jan

100-403529-340
437935

May 2, 1962

REC- 24

Research Consultants
Box 2801
Boise, Idaho

Dear [redacted]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/1/01 BY 340357/Jan/12

MAY 2 3 18 PM '62
REC'D-READING ROOM
FBI

Your letter of April 27th has been received in Mr. Hoover's absence from the city. You may be sure your communication will be brought to his attention upon his return.

Enclosed is some material containing Mr. Hoover's views and observations relating to the matter you mentioned which I hope will be of assistance to you.

Sincerely yours,

Helen W. Gandy
Secretary

MAILED 20
MAY 2 1962
COMM-FBI

FBI - JUSTICE
REC'D - CIVILIAN

Enclosures (3)
4-17-62 Internal Security Statement
The Communist Party Line
Let's Fight Communism Sanely

NOTE: Correspondent and [redacted] are not identifiable in Bufiles. [redacted]

- Tolson
- Belmont
- Mohr
- Callahan
- Conrad
- DeLoach
- Evans
- Malone
- Rosen
- Sullivan
- Tavel
- Trotter
- Tele. Room
- Holmes
- Gandy

The purpose of this group is to gather material from public sources on communism and make that information available to area speakers and members of communist study groups. In view of the controversial nature of the topic of correspondent's inquiry it is deemed advisable to utilize an in-absence reply in this instance. The enclosed reprint material contains the Director's views on the topic of communism and religion and our "no evaluation" policy.

MAIL ROOM ☐ TELETYPE UNIT ☐ BS:jks (3)

Research Consultants

BOX 2801 BOISE, IDAHO

April 27, 1962

Mr. J. Edgar Hoover
United States Department of Justice
Federal Bureau of Investigation
Washington 25, D.C.

Dear Mr. Hoover:

*Communist Infiltration
into Religion*

We have recently read in a publication, the following statement made by the [redacted] of the Congregational Church, 6th at University Street, Seattle 1, Washington:

"Of course the FBI may be suspect by you, but J. Edgar Hoover has said that there is neither Communism nor Communists among the churches-- despite the charges of fundamental Baptist evangelists like Schwarz or Hargis who you may follow....."

We should like to know where you made this statement and on what date and where it appeared, and if possible please send us a copy of this documentation.

Sincerely yours

[Redacted signature box]

Mr. Tolson	✓
Mr. Belmont	✓
Mr. Mohr	✓
Mr. Callahan	✓
Mr. Conrad	✓
Mr. DeLoach	✓
Mr. Evans	✓
Mr. Malone	✓
Mr. Rosen	✓
Mr. Sullivan	✓
Mr. Tavel	✓
Mr. Trotter	✓
Tele. Room	✓
Miss Holmes	✓
Miss Gandy	✓

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/14/10 BY 3042 JAL/STJ

EX - 102

MCT - 12

100-403529-340

100-437335

5-3

18 APR 30 1962

REC-24

100-403529-340

100-403529-340

CORRESPONDENCE

b6
b7C

ack 5-2-62
BS: jfw

REC- 53

100-403529-341A

April 17, 1962

AIRMAIL

Mrs. J. A. Uran
Riceville, Iowa

B. APR 20 1962

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 394630W/LLMREC'D-READING ROOM
FBI
APR 17 3 44 PM '62

Dear Mrs. Uran:

Your letter dated April 12, 1962, with enclosures, has been received.

Although I would like to be of service, information in FBI files is confidential and available for official use only, due to regulations of the Department of Justice. Also, this Bureau is strictly an investigative agency of the Federal Government and, as such, does not make evaluations nor draw conclusions as to the character or integrity of any organization, individual or publication. I regret I am unable to help you and hope you will not infer in this connection either that we do or do not have data in our files relating to the subjects of your inquiry.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

MAILED 5

APR 17 1962

COMM-FBI

NOTE: So that correspondent will not infer that there is communist infiltration into the church groups she mentions, no publications on communism are being forwarded. Bufile 100-308138 reflects Bureau investigation made of [redacted] between the years of 1944 and 1960 under caption "Security Matter--C." He was a member of the Socialist Workers Party (SWP) in the 1940's and 1950's until expelled from the San Francisco SWP in 1953. He was on the Security Index from 1949 until 8-1-60. Since that time no information was known that he reactivated himself in the SWP. Subject just described is [redacted] Riceville, Iowa, and probably [redacted] of correspondent. Correspondent enclosed seven one cent stamps utilized for forwarding reply airmail.

Tolson
Belmont
Mohr
Callahan
Conrad
DeLoach
Evans
Malone
Rosen
Sullivan
Tavel
Trotter
Tele. Room
Holmes
Gandy

APR 11 1962

MAIL ROOM TELETYPE UNIT

TRUE COPY

Riceville, Iowa
April 12, 1962

J. Edgar Hoover, F. B. I.
Washington. D. C.

Dear Mr. Hoover:

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/1/82 BY SP8BSE/JAR/h

Dissemination & Infiltration into Religion

In 1957 The ~~United~~ Church of Christ was formed from Congregational, Evangelical and Reform Churches. Last year they claimed to have over two million members. They hope to have over twenty million members by having Methodist, Presbyterian, Church of Christ; Episcopalian and Polish National Catholics join the United Church of Christ. Is there any way to find out what group is behind this movement and if it will not be a detriment to our country? I was church historian for eight years. All my seventy-one years I have worked as soon as I was old enough with my church. Never have I seen such hatred and heard such insults in any church meetings as I have in the past year in our own church, ^{the} ~~The~~ First Congregational Church of Riceville. ^{those} ~~Those~~ upholding the merger of our church with the United Church of Christ have used tricks and lies to force our church to join. [redacted] came to us from Ireland in July 1960 with his wife, son and daughter. I have never heard him say one good thing about the United States. He says our country worries too much about communists while the British do not. Personally I think we do not worry enough. [redacted] who is [redacted] of the local telephone company and [redacted] of telephone companions with [redacted] his wife. [redacted] of our local State Bank; and two farm families [redacted] and [redacted] together with our pastor have been trying to force our members to join The United Church of Christ. So far they have failed.

b6
b7C

*17C
4-16-62
doe
4-17-62
Wel/doe*

EX-117-5 91-57046-3

In 1959 this new church made a motion that was carried to urge the United States to urge the United Nations to recognize Red China. At their last Synod meeting on page 39 in their minutes of their 1961 meeting a motion was made to delete that motion. It was voted down and the original motion was approved yet on Page 71 I found in their minutes they had removed the name Red China and the word all was used instead. Another motion approved at this July 1961 Synod meeting held in the Bellevue Stratford Hotel in Philadelphia, Pa. was as follows on Page 71.:

"The World Court"

100-403529-341X

In harmony with the General Synods recommendation that the U. S. should strive for the development of an effective and enforceable body of international law "we urge the repeal of the Conally amendment to the treaty of adherence to the World Court, which reserves to the U.S. the right to

47 APR 18 1962

decide whether or not disputes involving it may be considered by the Court."

Could any church be considered loyal to the United States when they are using the power of over two millions members to approve those two measures?

Power not Christianity seems to be their slogan. I do not know what forces are behind this United Church of Christ but I surely would like to know because of the hatred created in churches all over our nation when churches are forced into this United Church of Christ.

Thank you for taking time to read this letter and I hope some day you can find out an answer.

Sincerely yours,

Mrs. J. A. U'ran.

Riceville, Iowa

April 12, 1962

J. Edgar Hoover, F. B. I.
Washington. D. C.

Dear Mr. Hoover:

In 1959 The United Church of Christ was formed from Congregational, Evangelical and Reform Churches. Last year they claimed to have over two million members. They hope to have over twenty million members by having Methodist, Presbyterians, Church of Christ, Episcopalian and Polish National Catholics join The United Church of Christ. Is there any way to find out what group is behind this movement and if it will not be a detriment to our country? I was church historian for 81 years. All my seventy-one years I have worked as soon as I was old enough with my church. never have I seen such hatred and heard such insults in any church meetings as I have in the past year in our own church, The First Congregational Church of Riceville. Those upholding the merger of our church with The United Church of Christ have used tricks and lies to force our church to join.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 12/21/00 BY SP8 JAW/JAW

b6
b7C

4-17-62
4-16-62

[redacted] came to us from Ireland in July 1960 with his wife, son and daughter. I have never heard him say one good thing about the United States. He says our country worries too much about communists while the British do not. Personally I think we do not worry enough. [redacted] who

is [redacted] of the local Telephone Company and [redacted] of telephone companions with [redacted]

[redacted] his wife, [redacted] of our local State Bank and two [redacted] families [redacted]

[redacted] Together with our pastor have been trying to force our members to join the United Church of Christ. So far they have failed.

In 1959 this new church made a motion that was carried to urge the United States to urge the United Nations to recognize Red China. At their last Synod meeting on page 39 in their minutes of their 1960 meeting a motion was made to debate that motion. It was voted down and the original motion was approved yet on Page 71 I found in their minutes they had removed the name Red China and the word all was used instead.

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Hotel in Philadelphia, Pa. as follows on Page 71:

"The World Court"

In harmony with the General Synod's
recommendation that the U. S. should strive
for the development of an effective and enforceable
body of international law "we urge the
repeal of the Corally Amendment to the
Treaty of Adherence to the World Court, which
reserves to the U. S. the right to decide whether
or not disputes involving it may be
considered by the court."

Could any church be considered loyal to
the United States when they are using the
power of over two millions members to oppose
those two measures?

Power not Christianity seems to be
their slogan. I do not know what
forces are behind this United Church
of Christ but I surely would like to
know because of the hatred created in
churches all over our nation when churches
are forced into this United Church of Christ.

Thank you for taking time to read this
letter and I hope some day you can find
out an answer.

Sincerely yours,
Mrs. J. A. U'ran.

EX - 102

April 10, 1962

100-403529-341

REC-58

[Redacted]

Le Sueur, Minnesota

Dear [Redacted]

Your letter dated April 3, 1962, has been received.

Although I would like to be of service, information in FBI files is confidential and available for official use only, due to regulations of the Department of Justice. Please do not infer in this connection either that we do or do not have data in our files relating to the subjects of your inquiry.

Enclosed is material on the topic of communism for general distribution by this Bureau.

Sincerely yours,

J. Edgar Hoover

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/00 BY 35163 ELM/ JAL

John Edgar Hoover
Director

Enclosures (5)

SEE ENCLOSURES AND NOTE NEXT PAGE

DCL:bsp
(4)

Tolson
Belmont
Mohr
Callahan
Conrad
DeLoach
Evans
Malone
Rosen
Sullivan
Tavel
Trotter
Tele. Room
Holmes
Gandy

MAILED 20
APR 11 1962
COMM-FBI

RECEIVED-DIRECTOR

RECEIVED - 10020H

APR 11 3 28 PM '62

APR 11 10 32 AM '62

RECEIVED-DIRECTOR

JUL 12 1962

TELETYPE UNIT

INCOM2

APR 10 10 48 AM '62
FBI
REC'D-READING ROOM

b6
b7C

[REDACTED]

Enclosures:

Time of Testing

Deadly Duel

Shall It Be Law or Tyranny?

List of organizations designated under Department of Justice
as within the Executive Order No. 10450.

The Communist Menace: Red Goals and Christian Ideals

b6
b7C

NOTE: On the basis of information furnished, [REDACTED]
[REDACTED] and correspondent are not identifiable
in Bufiles. All references on Charles C. Parlin were not reviewed
for the purpose of answering attached letter.

Federal Bureau of Investigation
Records Branch

, 19__

☐ Name Searching Unit - Room 6527
☐ Service Unit - Room 6524
☐ Forward to File Review
☐ Attention _____
☒ Return to _____ Supervisor _____ Room _____ Ext. _____

Type of References Requested:

☐ Regular Request (Analytical Search)
☒ All References (Subversive & Nonsubversive)
☐ Subversive References Only
☐ Nonsubversive References Only
☐ Main _____ References Only

b6
b7C

Type of Search Requested:

☐ Restricted to Locality of _____
☐ Exact Name Only (On the Nose)
☐ Buildup ☐ Variations

Subject Charles C. Parker

Birthdate & Place _____

Address _____

ALL INFORMATION CONTAINED
 HEREIN IS UNCLASSIFIED
 DATE 2/16/01 BY 39063 ewh/23

Localities _____

R# _____

Date 4-6-62Searcher
Initials J.P.W.

Prod. _____

FILE NUMBER

SERIAL

105-46691-A	ny Jones 6/12/56
100-50869-A	Eda Jones 5/20/53
100-146964-2086	
105-32128-101	
105-33846-51	
65-58798-403, 370, 171	
84p38; 101, 479, 112,	
105-43168-A	ny Jones 2/6/56
100-35543-1825	op 5;
100-3-106-306	op 4;
62-101916-28	op 630;
62-101302-64, 56,	
61-3615-139, 163,	
62-78769-19	op 301;
65-58798-100, 17, 341,	
424 p1, 379,	
365 p3, 112,	
393 p15; 105,	
65-33434-181	

NUMEROUS REFERENCE
SEARCH SLIP

Subj: _____

Supervisor _____ Room _____

R# _____ Date _____ Searcher Initial _____

Prod. _____

FILE NUMBERSERIAL*Charles C. Parker**65-30919-525**65-33499-2x**65-33434-1062**97-1-894**100-9275-6**100-354839-912**100-351585-322**100-108323-25**100-97541-2**Charles Coolidge Parker**100-354839-912**Charles Coolidge Parker**100-351585-309**105-43168-A NY Times 3-2-56**-D. White & Sons 3-10-56**100-3-82-A L.A. Exon 8-26-56**Charles Parker**100-231551-213**100-382419-93, 109,**113, 129, 133, 9,**105-32128-87, 155, 2;**173, 176, 188, 236 p2;**@ 423, 426,*

NUMEROUS REFERENCE SEARCH SLIP

Subj: _____

Supervisor _____ Room _____

R# _____ Date _____ Searcher
Initial _____

Prod. _____

FILE NUMBERSERIAL*Charles Parlin**105-33846-44, 51,**105-43679-56**105-47327-10**65-58798-265 ep 81,**121;**23-72-830, 636,**100-108323-25**100-769-1094x3,**874x109,**65-58798-69**C.C. Parlin**65-58798-11, 71,**105-32128-101*

April 3, 1962
Le Sueur, Minn.

Federal Bureau Of Investigation
Washington D. C.

Gentlemen:

Could you send me any in-
formation on Communist activities
in the Protestant church (part-
icularly Methodist)?

I am also wondering if you
could send me a list of all the
registered Communists in Minnesota?
If you can't do this I would like
to know if these people are
registered.

[Redacted]
Charles C. Parlin, Englewood,
New Jersey

Sincerely,

[Redacted]
Minnesota 58

REC-58
6 MAY 11 1962

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/16/01 BY 3106 SEN/JAR

b6
b7C

EX-102
APR 12 1962
FBI
CORR. RESPONSE

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/2/01 BY 3906382w/JAC/LA

100-403529-342
CHANGED TO
62-107981-X

JUN 19 1962 ²⁷⁸

BW-77

UNITED STATES GOVERNMENT

Memorandum

TO : Mr. W. C. Sullivan

DATE: May 25, 1962

FROM : Mr. F. J. Baumgardner

1 - Mr. Belmont
 1 - Mr. Sullivan
 1 - Mr. Baumgardner
 1 - Mr. Fox
 1 - Mr. Harrington

SUBJECT: COMMUNISM AND RELIGION

Communist Infiltration in Religion

In order to secure an over-all, clear and up-to-date picture of the programs of the Communist Party, USA (CPUSA), and its front organizations, in the field of religion, it is felt we should make a survey of all field offices within the continental limits of the United States for detailed information in this regard. This survey should cover the period from 1/1/60 to the present. The 1/1/60 date was selected because our last review of this matter was made during February and March, 1960, and going back to 1/1/60 will serve as a "catch-all" to pick up any information which the field might not have received in time for consideration in connection with that review.

This survey will give us in one central spot the over-all picture, not only on a national scale but on a state or Party district scale, thereby allowing an appropriate and intelligent analysis to be made for our future guidance and action in keeping abreast of the Party's activities in this field.

RECOMMENDATION:

It is recommended that the attached yellow file copy, original on Plastiplat, of a letter to New York, copies to all continental offices setting forth instructions regarding the survey be approved. After approval this should be returned to Supervisor J. T. Harrington, Room 817 Riddell Building, extension 2092, to have the necessary copies prepared and transmitted to the field.

Enclosure - sent

100-489529

1 - 100-3-82 (CPUSA Religious Activities)

JHK:mar
(7)

ALL INFORMATION CONTAINED
 HEREIN IS UNCLASSIFIED
 DATE 2/21/01 BY 39063E/K/ach

EX-115

18 JUN 4 1962

JUN 31 9 35 AM '62

COMMUNICATIONS SECTION

Tolson _____
 Belmont _____
 Mohr _____
 Callahan _____
 Conrad _____
 DeLoach _____
 Evans _____
 Malone _____
 Rosen _____
 Sullivan _____
 Tavel _____
 Trotter _____
 Tele. Room _____
 Holmes _____
 Gandy _____

UNRECORDED COPY FILED IN

REC-38

100-403529-344

EX-107

June 5, 1962

[Redacted]
 First Methodist Church
 Haywood and Academy Streets
 Waynesville, North Carolina

Dear [Redacted]

ALL INFORMATION CONTAINED
 HEREIN IS UNCLASSIFIED
 DATE 2/2/01 BY 39063 EFW/DALE

REC'D-READING ROOM
 FBI

JUN 5 3 33 PM '62

b6
b7c

Your letter of June 1, 1962, has been received.

In response to your inquiry, I would like to advise that information contained in the files of the FBI is confidential and available only for official use pursuant to regulations of the Department of Justice. We have not, therefore, made the statement you mentioned.

I would like to point out also that the Communist Party in this country has attempted to infiltrate and subvert every segment of our society. However, the Party's efforts are being thwarted by the FBI's internal security programs, by investigation, arrest and prosecution of Party functionaries, and by widespread, intelligent public opposition to the communist philosophy. These achievements are being accomplished through orderly, legal procedures, and I assure you this Bureau is continuing to handle its responsibilities in this field with the same dispatch and thoroughness that have characterized our investigations in the past.

I am enclosing some material on the general subject of communism which I hope you will find of interest.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
 Director

Tolson _____
 Belmont _____
 Mohr _____
 Callahan _____
 Conrad _____
 DeLoach _____
 Evans _____
 Malone _____
 Rosen _____
 Sullivan _____
 Tavel _____
 Trotter _____
 Tele. Room _____
 Holmes _____
 Gandy _____

Enclosures (5)
 See Enclosures and NOTE next page

2 - Charlotte - Enclosures (2)

ATTENTION SAC: See next page

Follow-up made for 6-15-62

MAIL ROOM ☐TELETYPE UNIT ☐

MAILED 10
 JUN 5 - 1962
 COMM-FBI

JUN 25 1962

REC'D FBI
 JUN 5 1962

[REDACTED]
June 5, 1962

ATTENTION SAC: [REDACTED] is not identifiable in Bureau files. He should be contacted by an Agent of your office and the name of the Doctor he mentions should be secured. Thereafter, the Doctor should be contacted by an experienced and mature Agent. If this man has made the statement or given the implication that he has access to the files of the FBI, he should be told to cease and desist making such statements. The Bureau should be advised of the results of your contact. Your reply should be submitted under caption: [REDACTED]
[REDACTED] Waynesville, North Carolina, Research (Correspondence and Tours) to reach the Bureau no later than June 15th.

b6
b7C

Enclosures (5)

Let's Fight Communism Sanely!

Communism---Slavery of Mind and Spirit

Communism and The Knowledge To Combat It!

Shall It Be Law or Tyranny?

Time of Testing

First Methodist Church

WAYNESVILLE, N. C.

June 1, 1962

Honorable J. Edgar Hoover
Federal Bureau of Investigation
Washington, D. C.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39063 EIM/lan

Dear Mr. Hoover:

I hope you will pardon this intrusion requesting your time and attention in the midst of so many important demands.

In our town, a doctor has made frequent comments to the effect that 12% of Methodist Ministers in the United States are "known communists". He cites the F.B.I. as the source for his information, although he never cites any particular report or document and does not give the names of the accused.

This is a matter of great concern to me personally. It is a matter of great importance to the Church. The Doctrine and the Discipline of the Methodist Church would certainly require that a person subscribing to the beliefs of the communists would be brought to account before a Church Trial Committee.

If the F.B.I. has evidence that any number of Methodist preachers are known communists, I would like to have it for the purpose of confronting responsible leaders with this information. If there are records or documents alleging on evidence that some Methodist preachers are communists, I would like to know the documents that may be cited.

Your attention to this request will be greatly appreciated and I will await your answer with much anticipation.

Sincerely yours,

RHN:am

100-403529-344
801-X7 REC-38 / 100-403529-3
16 JUN 6 1962

CORRESPONDENCE

Commonunist infiltration into Religion

File 6-5-62
3794:ja

6/7/62

AIRTEL

AIR MAIL (REGISTERED)

TO: DIRECTOR, FBI (100-433447)
FROM: SAC, LOS ANGELES (100-59609)
RE: NATIONAL COMMITTEE TO ABOLISH
THE HOUSE ON UN-AMERICAN ACTIVITIES
COMMITTEE
IS - C

Re Bureau airtel to Los Angeles dated 6/5/62.

*Aug
cont*

It was ascertained by means of a suitable telephone pretext by SA [redacted] to the First Unitarian Church of Los Angeles, 2936 West 8th Street, Los Angeles, on 6/7/62, that at a membership meeting of the Church on 1/19/62, [redacted] of the Board of Trustees and FRANK WILKINSON was elected Vice-Chairman of the Board of Trustees. It is noted that FRANK WILKINSON was a member of the Board of Trustees of the First Unitarian Church prior to and during his imprisonment. It is also noted that WILKINSON was still in prison at that time, not being released until 2/1/62. The First Unitarian Church is the subject of a communist infiltration case in the Los Angeles Office (LA 100-33973, Bufile 100-411310).

The above information concerning WILKINSON will be taken into account in submitting information requested by Bureau letter to New York dated 5/28/62 captioned, "COMMUNISM AND RELIGION".

- 3 - Bureau (100-433447) (REGISTERED)
4 - Los Angeles
 (1 - 100-59609)
 (1 - 100-16439, FRANK WILKINSON)
 (1 - 100-33973, First Unitarian Church)
 (1 - 100-34890, [redacted])

RAP:sjm
(7)

2-10-82

8383RAM/gf, EBM

100-433447-529
NOT RECORDED
87 JUN 11 1962

3/9
JUN 13 1962

ORIGINAL FILED IN

SAC, New York

May 28, 1962

REC-34

403 529 - 343
Director, FBI (100-455529)

- 1 - Mr. Belmont
- 1 - Mr. Sullivan
- 1 - Mr. Baumgardner
- 1 - Mr. Fox
- 1 - Mr. Harrington

COMMUNISM AND RELIGION
INTERNAL SECURITY - C

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 3603 E/W/AM

EX-115

In order to secure an over-all, clear and up-to-date picture of the program of the Communist Party, USA (CPUSA), in the religious field and the success the Party may be achieving in carrying out its program, each office is instructed to review all pertinent files for information concerning the topics in the outline set out below for the period from January 1, 1960, to the present. In setting forth the desired information the source of the information should be set forth, i.e., the dates and titles of all articles, publications, newspaper accounts; the identities of the confidential informants, sources and techniques who furnished the information and the dates on which the information was furnished; and the identities of all other sources who furnished the information and dates on which furnished. In furnishing information from Party directives, except those included in Party publications such as "Political Affairs," submit two Photostats of each item. Information set forth from various types of documents and publications should be summarized and not set forth verbatim. In the event an office does not have any information falling within a specific heading, a statement to that effect should be set forth under the topical heading.

I. COMMUNIST ATTITUDE TOWARD RELIGION AND CHURCHES

- A. Statements by World Communist Leaders
- B. Statements by CPUSA Leaders
- C. CPUSA Programs and Directives

II. COMMUNIST FRONT ORGANIZATIONS ACTIVE IN RELIGIOUS FIELD

(Include address of headquarters, purposes and programs of organizations)

- 2 - All continental offices
- 1 - 100-3-82 (CPUSA Religious Activities)

JHK:mar
(111)

SEE NOTE ON YELLOW PAGE THREE

MAIL ROOM ☐ TELETYPE UNIT ☐

UNRECORDED COPY FILED IN

Letter to New York
Re: Communism and Religion
100-430525

III. CPUSA ATTEMPTS TO INFILTRATE CHURCHES AND RELIGIOUS GROUPS

- A. Programs
- B. Implementation of Programs

(Include statements of CPUSA leaders regarding infiltration tactics, points of concentration and success or lack of success in ability to carry out infiltration.)

IV. IDENTITIES OF COMMUNIST CAUSES, ACTIVITIES, PETITION CAMPAIGNS, ET CETERA, IN WHICH CPUSA AND FRONT ORGANIZATIONS HAVE BEEN SUCCESSFUL IN OBTAINING SUPPORT OF MINISTERS OR THEIR NAMES

V. IDENTITIES OF COMMUNIST FRONT ORGANIZATIONS IN WHICH MINISTERS OR INDIVIDUALS ACTIVE IN THE RELIGIOUS FIELD ARE SERVING IN LEADERSHIP CAPACITIES

(Include headquarters, address, identities of individuals and positions held.)

VI. IDENTITIES OF MINISTERS AND CHURCH WORKERS ON THE SECURITY INDEX

- A. Ministers
- B. Church Workers

(Include current appropriate subversive organization characterization for each individual listed, including sources and dates.)

VII. EFFECTIVENESS OR INEFFECTIVENESS OF CPUSA AND ITS FRONT ORGANIZATIONS IN CARRYING OUT THEIR PROGRAMS IN RELIGIOUS FIELD

In connection with the above you are instructed to contact all logical security informants to secure current and up-to-date information regarding the above topics.

Letter to New York
Re: Communism and Religion
100-430529

Four copies of the letter transmitting the above data should be furnished the Bureau with one copy being designated for Bufile 100-3-32 (CPUSA Religious Activities). In those instances where a field office covers more than one state or Communist Party district or subdivision thereof, the information set forth under each item should be broken down under a subcaption for the state, Communist Party district or subdivision thereof. New York is instructed to submit a separate communication relative to the National CPUSA and a separate communication relative to the New York Communist Party District.

The field should be continually alert for pertinent information concerning the above topics during the course of future investigations and should make certain that pertinent information is included in their quarterly CPUSA submissions.

The above should be given immediate and close attention and the results furnished to reach the Bureau no later than 30 days from the date of this communication.

NOTE ON YELLOW:

Original on Plastiplate.

See memo Baumgardner to Sullivan dated 5/25/62 captioned "Communism and Religion," JHK:mar.

June 7, 1962

Airtel

1 - Mr. Sullivan
1 - Mr. Baumgardner
1 - Mr. Harrington

To: SAC, Cleveland

From: Director, FBI (100-403529)

COMMUNISM AND RELIGION
INTERNAL SECURITY - C

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 304351 JAL

There is enclosed a copy of an article which appeared in the 6/7/62 issue of "The Washington Post and Times Herald," page A 12, entitled "'Church Fund' Went To Reds, Probe Told." This article relates to testimony given by [redacted]

[redacted] before the House Committee on Un-American Activities on 6/6/62 relative to [redacted] held in the "early fifties" in the home of [redacted] testified [redacted] for a Cleveland Methodist church went to communist causes.

b6
b7C
b7D

You are instructed to review pertinent files of your office, particularly reports submitted by [redacted] for full and complete details regarding this matter, including the identity of the church and whether it is a Negro or white Methodist church.

Afford expeditious handling and submit requested data by airtel.

Enclosure

ENCLOSURE

REC-114

100-403529-345
JUN 18 1962

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Holmes _____
Gandy _____

JHK:mar
(6)

MAILED 19
JUN 7 1962
COMM-FBI

JUN 18 1962

MAIL ROOM ☒ TELETYPE UNIT ☐



Associated Press
M. F. HARDIN JR.
... was FBI informant

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 390635/aw/ra

'Church Fund' Went To Reds, Probe Told

United Press International

A former FBI undercover informant told Congressional investigators yesterday that two-thirds of money raised during a party for a Cleveland Methodist church went to Communist causes.

Julia Brown made the charge while testifying before the House Committee on Un-American Activities which is investigating communism in the Cleveland area.

Mrs. Brown filed secret reports about Communist activities with the FBI from 1948 to 1960 while she purported to be a party member.

The witness, now living in Los Angeles, said the dusk-to-dawn party occurred during the "early fifties" in the home of Margaret Wherry.

Mrs. Brown earlier identified Mrs. Wherry as a prominent member of the Communist Party in Ohio. Mrs. Wherry, called to the witness

stand Tuesday, refused to answer most of the Committee's questions.

Mrs. Brown said public announcements of the party billed it as a fund raising project for an unnamed Methodist church.

But at a meeting of Communists present at the party it was decided that only one-third of the \$800 raised would go to the church, she said.

Mrs. Brown said the remaining two thirds was used for the legal defense of Myrtle Dennis and the School Board campaign of a Communist candidate she identified as Marie Reed Haug. Dennis was under indictment for going to Moscow on a false passport, the Committee said.

Under questioning by Rep. Donald C. Bruce (R-Ind.) Mrs. Brown said the party was not an official fund raising project of the church.

100-403529-345
ENCLOSURE



F B I

Date: 6/8/62

Transmit the following in PLAIN TEXT
(Type in plain text or code)Via AIRTEL AIR MAIL
(Priority or Method of Mailing)

TO: DIRECTOR, FBI (100-403529)
 FROM: SAC, CLEVELAND (100-17268)
 SUBJECT: COMMUNISM AND RELIGION
 INTERNAL SECURITY - C

ALL INFORMATION CONTAINED
 HEREIN IS UNCLASSIFIED
 DATE 2/21/01 BY 39463 EIL/Jan

Re Bureau airtel 6/7/62.

[redacted] advised on 9/12/51 that [redacted]

[redacted] reported that HUGH DELACY told [redacted] that he
 wanted [redacted] to assist in the work on [redacted]
 and that [redacted] was very progressive and would do
 anything "we want him to do."

On 9/17/51, [redacted] reported that on 2/15/51

3 - Bureau (RM)
 1 - Cleveland

REK/mfp
 (4)

DO NOT WRITE DIRECT- 20/100-403529-346
 EX-109.D
 13
 16 JUN 11 1962

airtel to [redacted] 6-12-62
 JTH/pel

C C Wick

Approved: EEH
 Special Agent in Charge

Sent M Per _____

b6
 b7C
 b7D

CV 100-17268

[redacted] reported that a committee [redacted]

[redacted] stated that [redacted] was to [redacted]

Concerning [redacted] reported that [redacted] claims that he is not a Communist but feels that the Communist people need a preacher. He gives the impression that he would like to disassociate himself from the Communists but needs their help to build this church. [redacted] was a young man when [redacted] at E. 128 and Abell was partly erected in 1925, and more improvements have been made since that time.

b2
b6
b7C
b7D

[redacted] further reported, concerning [redacted] that, during the evening of 9/15/51, he was asked to sign, and did sign, a printed petition to protest the Smith Act. [redacted] could furnish no additional information concerning this petition, as she had no opportunity to read it.)

For the Bureau's information, [redacted] church is the Mount Pleasant Methodist Church, a Negro church, located in a primarily Negro area, at 12702 Abell Avenue, Cleveland, Ohio.

IDENTITY OF PERSONS REFERRED TO HEREIN

[redacted] on 2/1/61 reported that [redacted] attended a Communist Party meeting on 1/13/61, held in Cleveland, the purpose of this meeting being to discuss the document prepared by the representatives of the 81 Communist Parties who held a conference in Moscow in 11/60.

CV 100-17268

[] was Chairman of this meeting.

[] advised on 1/20/49 that [] attended a State CIO Convention in Cleveland at which she publicly admitted she was a Communist.

On 1/29/58 [] and 5 other individuals were convicted of conspiring to violate the LMRA of 1947 in connection with the filing of a false affidavit of non-Communist union officer.

b2
b6
b7C
b7D

[] advised on 1/23/56 that [] attended the Convention of the Ohio CP, held in Cleveland on 1/22/56.

[] - Mrs. MARY STALCUP MARKWARD reported on 8/22/46 that [] was in complete agreement with the CP program and expressed a desire to become a CP member in order to receive guidance, under the condition that not more than one or two people know of his membership. [] on 11/1/52 furnished a Progressive Party throwaway, printed by the Progressive Party of Ohio and passed out in 10/52, which lists [] as State Director of the PP of Ohio.

[] advised on 10/14/46 that [] was then a member of the Women's Commission of the Cuyahoga County CP.

HUGH DELACY - [] advised that DE LACY was a member of the Communist Party District Committee, 12th CP District, Seattle, Washington, from 1942 until about 1945. From 1945 until he left Seattle, about 1947, he regularly consulted the CP District leaders on political matters, including the period he served as a U. S. Congressman from Washington.

June 12, 1962

Airtel

1 - Mr. Sullivan
1 - Mr. Baumgardner
1 - Mr. Harrington

EX 100

To: SAC, Cleveland (100-17268)

From: Director, FBI (100-403529) - 346

COMMUNISM AND RELIGION
INTERNAL SECURITY - C

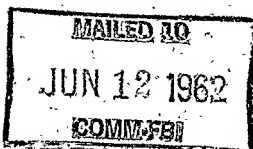
Reurairtel 6-8-62.

You are requested to furnish the Bureau by return airtel copies of all pertinent reports of [redacted] as set out in reairtel. Also, furnish the Bureau copies of any informant reports that would corroborate the testimony of [redacted] before the House Committee on Un-American Activities on 6-6-62 as set out in the newspaper article furnished you by Buairtel 6-7-62.

JTH:peb
(6)

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 12/1/01 BY 39063 EML/MLK

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Holmes _____
Gandy _____



MAIL ROOM ☒ TELETYPE UNIT ☐

JTH
Kw
JTH

UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI (100-430529)

DATE: June 14, 1962

FROM : SAC, TAMPA (100-484) (RUC)

SUBJECT: COMMUNISM AND RELIGION
IS - C

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 38063ELW/ark

ReBuLet to New York 5/28/62.

As Bureau is aware, there has been no organized CP activity in the area covered by this office for a considerable period of time, and by letter dated 10/13/61, the Bureau authorized Tampa to submit quarterly letter in lieu of a quarterly report in connection with the CPUSA.

[redacted] were contacted 6/4/62 and 6/6/62, respectively, and were unable to furnish any information regarding the subject matter mentioned in referenced letter.

A review of Tampa files failed to develop any subject matter regarding the topic set forth in relet except as follows:

IV. IDENTITIES OF COMMUNIST CAUSES, ACTIVITIES, PETITION CAMPAIGNS, ET CETERA, IN WHICH CPUSA AND FRONT ORGANIZATIONS HAVE BEEN SUCCESSFUL IN OBTAINING SUPPORT OF MINISTERS OR THEIR NAMES.

By letter dated May 21, 1962, captioned "National Committee to Abolish the HCUA (NCAHUAC)" (Bufile 100-433477), Tampa received a photostatic copy of page 17 of the February 22, 1962 late city edition of the "New York Times" which contained an advertisement showing that various public and organizational leaders, educators, religious, business, and professional leaders, supported the activities of this group in their attempt to abolish the HCUA. This advertisement called on individuals to write to their Congressmen for the purpose of abolishing the HCUA.

④ - Bureau (1 - 100-3-82) (CPUSA Religious Activities) RM
1 - Tampa
ECP:em
(5)

REC-39

100-403529-347

EX-114

5 JUN 18 1962

374
55 JUL 2 1962

INT. SEC. —

b2
b7D

UNRECORDED COPY FILED IN

TP 100-484

Under the caption, "Religious Leaders", there appeared the following names of individuals residing within the Tampa Division:

Missionary,
Orlando, Florida

Dr. GUY EMERY ~~SHIPLER~~, Editor, "The Churchman". *76A*

b6
b7C

Tampa files contain no additional information pertaining to captioned matter.

First Methodist Church

WAYNESVILLE, N. C.

June 8, 1962

Communist Infiltration into Religion

Mr. J. Edgar Hoover, Director
Federal Bureau of Investigation
Washington 25, D. C.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 3863ELW/EL

Mr. Conrad	
Mr. DeLoach	
Mr. Evans	
Mr. Malone	
Mr. Rosen	
Mr. Sullivan	
Mr. Tavel	
Mr. Trotter	
Tele. Room	
Miss Holmes	
Miss Gandy	

m. J. Hoover

Dear Mr. Hoover:

Thank you for your prompt reply to my letter. I note with considerable pleasure that you disavow any statement attributed to the F.B.I. that 12% of Methodist Ministers in the U.S. are communists.

b6
b7C

The third paragraph of your letter indicates conclusions which I did not mean to convey in my inquiry to you. It is public knowledge that the files of the F.B.I. are not subject to promiscuous or public inspection. My inquiry concerned only, statements or documents released by the F.B.I. for public information. If such documents existed alleging that any percentage of Methodist preachers are communists I wanted very much to know the names of the documents and where they might be secured.

Again let me thank you for your prompt response.

Sincerely,

RHN:am

REC-31

100-403529-348

18 JUN 13 1962

*no ack. Reply to
Director's letter*

7-6-5-67.

2078 HSA

57 JUN 22 1962

32 JUN 11 1962

EXP. PROC.

J/HAA

F B I

Date: 6/13/62

Transmit the following in _____
(Type in plain text or code)Via AIRTEL _____
(Priority or Method of Mailing)

TO: DIRECTOR, FBI

FROM: SAC, CHARLOTTE (62-2786)(RUC)

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 35063ELW/JAD[REDACTED]
WAYNESVILLE, N. C.
RESEARCH (CORRESPONDENCE AND TOURS)

O REGULATION

ReBulet 6/5/62.

On 6/12/62, [REDACTED] First
Methodist Church, Waynesville, N. C., advised SA [REDACTED]
that a friend [REDACTED] of Lake Junulaska, N. C., who
is [REDACTED]
He has been treated by [REDACTED] a long time
resident and physician of Waynesville, N. C. [REDACTED] is
very active in the Baptist Church and [REDACTED] feels he
is a very local American.

During a private discussion [REDACTED] reportedly made a
remark to [REDACTED] to the effect that 12 per cent of the Methodist
ministers are Communists. [REDACTED] said that it is his under-
standing that [REDACTED] did not quote any specific source for his
information, but [REDACTED] has the impression that he quoted
public source information such as published general statements
reportedly made by some members of radical groups of the
Methodist Church. He said that as an example a group calling
themselves the Circuit Riders in Oklahoma, and a group in
Alabama whose objective is to fight integration in the church,
have reportedly made general derogatory statements, the truth
of which could not be disproved because of their general nature.
He said that he believes [REDACTED] did not quote any definite
source but made general statements and in passing the FBI was
mentioned by [REDACTED] as a possible corroborating source.

b6
b7c

3 - Bureau
1 - Charlotte
JDL:pae
(4)

REC-31 100-403529-349

9 JUN 14 1962

37-113

CORRESPONDENCE

57 JUN 22 1962

Special Agent in Charge

Sent _____ M Per _____

F B I

Date:

Transmit the following in _____
(Type in plain text or code)Via _____
(Priority or Method of Mailing)

CE 62-2786

letter 1
at 6-86

[redacted] pointed out he feels the wording of his letter to the Director was probably misleading and did not convey to the reader his true meaning. Since receipt of the Bureau's reply, he has written another letter to the Director attempting to explain the purpose of the first letter. He explained this by saying he is fully aware that the FBI files are confidential, he did not mean to indicate that he knew of anyone who had improper access to them. It was his desire to obtain any available public information which might deal with the alleged Communist Party membership among Methodist ministers.

b6
b7c

[redacted] pointed out that as [redacted] indicated to him that he did not feel physically able to take any action in this regard and indicated his desire for [redacted] to handle any correspondence with regard to this matter.

[redacted] said that it is his understanding that any discussion between [redacted] was in the nature of a private discussion, which he felt probably was the outgrowth of friendly discussion concerning the different religious beliefs of [redacted]. He has never received any information that [redacted] has made any similar statements in public, or in private to anyone other than [redacted].

In view of the reported physical condition of [redacted] it is not deemed advisable to contact him in this regard. It further appears that [redacted] did not indicate he has access to Bureau files or any confidential information, and to interview him would in all probability reveal the identity of [redacted] as being the person responsible for the interview. It is therefore not deemed advisable to interview [redacted] in this regard.

In view of the above, no further action is being taken, UACB. *at 6-86*

2

Approved: _____ Sent _____ M Per _____
Special Agent in Charge

UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI. *100-403529*
100-430529
62-217-3300
in 6-20-62

FROM : SAC, LAS VEGAS *DMH* *Jen* (100-138) (C)

SUBJECT: COMMUNISM AND RELIGION
INTERNAL SECURITY - C

DATE: 6/15/62

RE Bureau letter to New York dated 5/28/62.

OK

I. COMMUNIST ATTITUDE TOWARD RELIGION AND CHURCHES *E* *B*

The Las Vegas Office has no information falling within this category.

II. COMMUNIST FRONT ORGANIZATIONS ACTIVE IN RELIGIOUS FIELD

The Las Vegas Office has no information indicating existence of Communist front organizations in the religious field in Nevada.

III. CPUSA ATTEMPTS TO INFILTRATE CHURCHES AND RELIGIOUS GROUPS

The Las Vegas Division has no Communist Party organizations and no information has been developed indicating any attempts to infiltrate churches and religious groups.

IV. IDENTITIES OF COMMUNIST CAUSES, ACTIVITIES, PETITION CAMPAIGNS, ET CETERA, IN WHICH CPUSA AND FRONT ORGANIZATIONS HAVE BEEN SUCCESSFUL IN OBTAINING SUPPORT OF MINISTERS OR THEIR NAMES

The Las Vegas Office has developed no information falling within the above category. *JVC*

18

V. IDENTITIES OF COMMUNIST FRONT ORGANIZATIONS IN WHICH MINISTERS OR INDIVIDUALS ACTIVE IN THE RELIGIOUS FIELD ARE SERVING IN LEADERSHIP CAPACITIES

The Las Vegas Office has developed no information indicating activities of ministers or individuals active in Communist organizations.

- 100-403529* *REC-43* *100-403529-350*
- ④ - Bureau (100-430529) (R.M.)
(1-100-3-82)
1 - Las Vegas

DMH:sak
(5)

5 JUN 18 1962

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 35063E/W/DAK

54 JUN 28 1962

UNRECORDED COPY FILED IN 100-3-82-

IV 100-138

VI. IDENTITIES OF MINISTERS AND CHURCH WORKERS ON THE
SECURITY INDEX

The Las Vegas Office has no ministers or church workers on the Security Index.

VII. EFFECTIVENESS OR INEFFECTIVENESS OF CPUSA AND ITS
FRONT ORGANIZATIONS IN CARRYING OUT THEIR PROGRAMS
IN RELIGIOUS FIELD

The Las Vegas Office has developed no information falling within this category.

The Las Vegas Division has no Security Informants and no information has been developed indicating the existence of a Communist Party organization within the State of Nevada.

This office will remain alert and will report any information obtained indicating CPUSA attempts to infiltrate religion or churches.

UNITED STATES GOVERNMENT

Memorandum

TO : Mr. W. C. Sullivan *WCS*

DATE: June 20, 1962

FROM : Mr. F. J. Baumgardner *FJB*1 - Mr. Sullivan
1 - Mr. Baumgardner
1 - Mr. HarringtonSUBJECT: COMMUNISM AND RELIGION
INTERNAL SECURITY - CALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/20/01 BY 3603 EIW/JAR/BZTolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Holmes _____
Gandy _____

Resides 235 Ar. St. D.C. Ohio

An article in the 6/7/62 issue of the "Washington Post and Times Herald" entitled "'Church Funds' Went to Reds, Probe Told" relates to the testimony given [redacted]

[redacted] before the House Committee on Un-American Activities (HCUA) on 6/6/62 relative to [redacted] held in the early 50's [redacted] testified [redacted] for a Cleveland Methodist church went to communist causes.

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A review of the testimony of [redacted] before the HCUA on 6/6/62 disclosed that [redacted] testified a [redacted] held in the early 50's, the date of which she did not remember [redacted] for the benefit of a Methodist church at Abell and 126th Street, Cleveland. [redacted] testified that [redacted]

[redacted] for the church and she wanted to give the proceeds to the church [redacted] suggested that she give [redacted]

The informant reports of [redacted] as submitted to the Cleveland Office disclose that [redacted] on 9/15/51 [redacted]

[redacted] Another Cleveland informant furnished a report similar to the information [redacted] furnished to Cleveland.

OBSERVATIONS:

EX-105

REC-3100-403529-351

JUN 21 1962

Although there is a difference of [redacted] in the testimony of [redacted] in 1962 and from her reports [redacted]

100-403529

JTH:mar
(4)

ENCLOSURE

54 JUN 25 1962

INT. SEC.

H. J. Harrington

Memorandum to Mr. Sullivan
Re: Communism and Religion
100-403529

to the Cleveland Office in 1951, it should be noted that there is a lapse of 11 years from the time of [] original reports to Cleveland and her testimony before the HCUA and, further, she did not have the benefit of her notes before the HCUA. The division of the proceeds of this party is substantially correct in that only a third went to the church and the balance went to communist causes.

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b7D

ACTION:

For your information.

gfh

gfh

WEL

Tolson _____
 Belmont _____
 Mohr _____
 Callahan _____
 Conrad _____
 DeLoach _____
 Evans _____
 Malone _____
 Rosen _____
 Sullivan _____
 Tavel _____
 Trotter _____
 Tele Room _____
 Holmes _____
 Gandy _____

'Church Fund' Went To Reds, Probe Told

United Press International

A former FBI undercover informant told Congressional investigators yesterday that two-thirds of money raised during a party for a Cleveland Methodist church went to Communist causes.

Julia Brown made the charge while testifying before the House Committee on Un-American Activities which is investigating communism in the Cleveland area.

Mrs. Brown filed secret reports about Communist activities with the FBI from 1948 to 1960 while she purported to be a party member.

The witness, now living in Los Angeles, said the dusk-to-dawn party occurred during the "early fifties" in the home of Margaret Wherry.

Mrs. Brown earlier identified Mrs. Wherry as a prominent member of the Communist Party in Ohio. Mrs. Wherry, called to the witness

stand Tuesday, refused to answer most of the Committee's questions.

Mrs. Brown said public announcements of the party billed it as a fund raising project for an unnamed Methodist church.

But at a meeting of Communists present at the party it was decided that only one-third of the \$800 raised would go to the church, she said.

Mrs. Brown said the remaining two thirds was used for the legal defense of Myrtle Dennis and the School Board campaign of a Communist candidate she identified as Marie Reed Haug. Dennis was under indictment for going to Moscow on a false passport, the Committee said.

Under questioning by Rep. Donald C. Bruce (R-Ind.) Mrs. Brown said the party was not an official fund raising project of the church.

The Washington Post and _____
 Times Herald _____
 The Washington Daily News _____
 The Evening Star _____
 New York Herald Tribune _____
 New York Journal-American _____
 New York Mirror _____
 New York Daily News _____
 New York Post _____
 The New York Times _____
 The Worker _____
 The New Leader _____
 The Wall Street Journal _____
 The National Observer _____
 Date 6-7-62

The Washington Post
June 14-12

*memo Baumgardner
 to Sullivan*

6-20-62

JTH:man

100-403529-351

UNITED STATES GOVERNMENT

Memorandum

TO : Mr. A. H. Belmont *also*

DATE: June 6, 1962

FROM : Mr. W. C. Sullivan *WCS 6/12*

SUBJECT:

412 Sycamore Street
Cincinnati 2, Ohio

1 - Mr. Belmont
1 - Mr. Mohr
1 - Mr. DeLoach
1 - Mr. M.A. Jones
1 - Mr. Sullivan
1 - Mr. J.A. Sizoo
1 - Mr. D.E. Moore

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Holmes _____
Gandy _____

INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY SP4/BJM/LL

Enclosed is a letter which I just received from the above-captioned person dated June 4, 1962. He is concerned over an Episcopal Rector who has been charged with wittingly or unwittingly espousing communist causes. [redacted] is seeking to clarify the situation in order that he may deal with it in a positive manner. He wants to know what assistance is available from the FBI or other Government agencies.

In view of this man's high-ranking position, I think it may be well to advise Special Agent in Charge Edmund D. Mason of Cincinnati to call upon him and explain to him that the Bureau does not give any evaluations of individuals and organizations. [redacted] mentions various organizations with which this Episcopal Rector has been associated, one being the Institute of Pacific Relations, of which the subject appears to have been a member of the Board of Directors from about 1940 to 1942. As we know, this has been cited by the Committee on Un-American Activities, U. S. House of Representatives, as "a vehicle used by the communists to orientate American Far Eastern policies toward communist objectives." It was stated "Members of the small corps of officials and staff members who control I. P. R. were either communist or procommunist." *Controlled*

I think it would be well to instruct Special Agent in Charge Mason that he might mention that the Institute of Pacific Relations was cited as above. Also, he should find out from [redacted] the name of the Episcopal Rector in question. [redacted] did not furnish this information in his enclosed letter. *on*

RECOMMENDATION:

That this memorandum, with the enclosed letter, be referred to the Crime Records Division for handling.

Enclosure

WCS:baw *airtel to Cincinnati 6-8-62 BS/jid*

(8)

REC-32

JUN 12 1962

Common Sense Infiltration Into Religion



DIOCESE OF SOUTHERN OHIO

412 SYCAMORE STREET
CINCINNATI 2, OHIO

OFFICE OF THE BISHOP

June 4, 1962

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 29063 ELM/ASH

Dear Mr. Sullivan:

Some members of the Episcopal Church in this Diocese are concerned that an Episcopal Rector is in their judgment serving the interests of communism wittingly or unwittingly. The opposition of the Church to communism requires ^{me} to examine allegations of this kind about any clergyman in this Diocese.

The statements made about this clergyman range from assertions that he is liberal, leftist or a communist sympathizer to assertions that he is a known communist, a card-carrying member of the Communist Party and that he is being followed by the FBI.

The basis for these assertions is stated to be his association with certain organizations and persons. Those with which he has had recent association are:

The American Civil Liberties Union
Highlander Folk School, Monteagle, Tennessee
The American Friends Service Committee, and its former Executive, Clarence Pickett.

b6
b7c

[redacted] of the West Cincinnati-
St. Barnabas Church.

The organizations with which he once had association are:

The Institute of Pacific Relations, Board of Directors
about 1940-1942.

The Fellowship of Reconciliation, National Council about
1930-1934.

EX-103

REG-32

100-403529-352

On the basis of your knowledge and experience what counsel can you give me regarding effective ways to clarify facts in this case in order to deal positively with the situation? What assistance is available from the Bureau, or other government agencies, to establish whether these organizations or persons are held to be subversive by properly constituted authorities, or are held not to be so?

ENCLOSURE

© JUN 12 1962

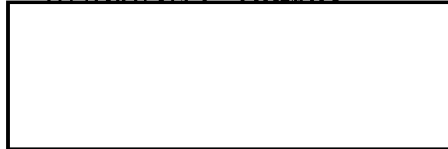
Page 2
June 4, 1962

Mr. William C. Sullivan

It would appear that only the communists can gain from allowing the present situation to continue. Without your assistance in establishing facts, however, it is not possible to determine whether the interests of communism are being served either by this clergyman or by those persons who may be making, or giving credence to, erroneous assertions about him.

Whatever help or judgment or information you are able to give me either in writing or by telephone will not only be deeply appreciated, but I can assure you will be used with utmost responsibility.

Sincerely yours,



Southern Ohio

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b7C

*P.S. - The clergyman involved is one of my
oldest and best friends and I support
him without reservations.*

R.B.

UNITED STATES GOVERNMENT

Memorandum

TO : Director, FBI

DATE: 6/12/62

FROM: SAC, Cincinnati (94-245) (C)

SUBJECT: [REDACTED]

Diocese of Southern Ohio
Cincinnati, Ohio
RESEARCH (CORRESPONDENCE AND TOURS)

ReBuairtel to Cincinnati 6/8/62.

[REDACTED] Episcopal Diocese of Cincinnati, Cincinnati, Ohio, was contacted on 6/11/62 by ASAC EARL M. DALNESS, who was previously acquainted with [REDACTED]. [REDACTED] was tactfully made cognizant of the FBI's position with regard to dissemination of its information, and the fact that the FBI does not make evaluations concerning the character or integrity of any organization or individual. [REDACTED] was informed that ASAC DALNESS was aware of the contents of [REDACTED] letter to Mr. WILLIAM C. SULLIVAN dated 6/4/62. In connection therewith it was pointed out to [REDACTED] that the Institute of Pacific Relations has been cited by the Senate Judiciary Committee as set forth on page 87 of the current "Guide to Subversive Organizations and Publications" prepared and released by the House Committee on Un-American Activities.

[REDACTED] identified the Episcopal Rector in question as [REDACTED] whom he described as a close, long-time, personal friend, and under his jurisdiction as priest of an Episcopal parish at Indian Hill (Cincinnati), Ohio.

2 - Bureau
2 - Cincinnati (94-245)
(100-13166)

EMD:LM
(4)

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39663ELW/KAL

58 JUN 29 1962

CORRESPONDENCE

Baumgardner
Klepper

Communist Infiltration Into Religion

32

REC-32
EX-104
JUN 14 1 14 PM '62

100-403529-353
JUN 14 1962

CI 94-245

[redacted] has been known to the Cincinnati Office since January, 1958. No active investigation has been conducted concerning him, however. File references indicate that [redacted]

[redacted] in the early thirties and possibly graduated from that school. Public source information in January, 1958, reflected that he was chairman of a meeting in Cincinnati which featured the then [redacted] of the Highlander Folk School of Monteagle, Tennessee. Other references in Cincinnati files indicate that he was acquainted, in unknown degrees, with various individuals who have been investigated by the FBI under Internal Security classifications. Indications are that many of these individuals were known to [redacted] by virtue of [redacted] profession.

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Cincinnati indices also reflect that one of [redacted] antagonists is MYERS G. LOWMAN, Executive Secretary, Circuit Riders, Inc. of Cincinnati, who apparently has been attempting for several years to tie [redacted] in with subversive activities. Specifically, LOWMAN apparently has information ostensibly from the New York Times for 10/28/39 which reportedly carried a news story that one [redacted] of the World Christian Student Federation, had been [redacted]

[redacted] a package, or group of papers had been thrown away by [redacted] and recovered by the authorities. LOWMAN and others apparently have for several years attempted to run down this news article, believing that the basis for it is that [redacted]

In interview with ASAC DALNESS, [redacted] stated that several individuals whom he described as "right wingers" and "chauvinists" within the church itself have been active recently in order to discredit [redacted] Apparently one of these is MYERS LOWMAN.

6-8-62

Airtel

To: SAC, Cincinnati

From: Director, FBI

[REDACTED]
[REDACTED] DIOCESE OF SOUTHERN OHIO
CINCINNATI, OHIO
RESEARCH (CORRESPONDENCE AND TOURS)
BUDED 6-13-62

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 30663 bwl/jan

Enclosed are two copies of captioned individual's letter to
Assistant Director William C. Sullivan.

You are requested to personally contact [REDACTED]
acknowledge receipt of his letter by Mr. Sullivan, and tactfully explain to
him that the FBI does not make evaluations concerning the character or
integrity of any organization or individual. You should point out to him that
the Institute of Pacific Relations has been cited by the Senate Judiciary
Committee as set forth on page 87 of the current "Guide To Subversive
Organizations And Publications" prepared and released by the House
Committee on Un-American Activities. You should also ascertain from
[REDACTED] the name of the Episcopal Rector in question.

Advise Bureau, under above caption, results of your contact
with [REDACTED] by 6-13-62.

Enclosures (2)

Follow-up-made for 6-13-62

Tolson
Belmont
Mohr
Callahan
Conrad
DeLoach
Evans
Malone
Rosen
Sullivan

NOTE: See Sullivan to Belmont memo of 6-6-62 re [REDACTED]

BS:jld (6)

MAILED 27
JUN 8 - 1962
COMM-FBI

54 JUN 28 1962
55 JUL 5 1962

MAIL ROOM TELETYPE UNIT

REC'D-READING ROOM

JUN 8 3 45 PM '62

b6
b7C

Wrong place

B.L.

F B I

Date: 6/14/62

Transmit the following in PLAIN TEXT
(Type in plain text or code)Via AIRTEL AIRMAIL
(Priority or Method of Mailing)

TO: DIRECTOR, FBI (100-403529)

FROM: SAC, CLEVELAND (100-17268) (P)

COMMUNISM AND RELIGION
IS - CALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 34063E/w/Jan

ReBuairtel 6/12/62 and CV airtel, 6/8/62.

Forwarded herewith for Bureau are autostats of the following:

- (1) Memo dated 9/20/51 covering information furnished by [redacted] on 9/12/51.
- (2) Memo dated 9/27/51 covering information furnished by [redacted] on 9/17/51 to SA [redacted]
- (3) Memo dated 10/5/51 covering information furnished by [redacted] to SA [redacted] on 9/17/51.

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The above 3 memos confirm information furnished to Bureau by referenced airtel dated 6/8/62.

- (4) Memo dated 10/4/51 from PSI [redacted] covering interview of [redacted] on 9/17/51.
- (5) Memo dated 10/12/51, disseminating report of [redacted] dated 9/13/51; also attached is autostat of original informant report.
- (6) Memo dated 11/26/51 disseminating report of [redacted] dated 9/15/51, together with autostat of original informant report.

Items 4, 5 and 6 are partial corroboration of the information previously furnished by [redacted] concerning the [redacted]

3 - Bureau (Enc. 6) (RM)
1 - Cleveland
REK/rmr
(4)

REC-21

11 JUN 15 1962

Approved: [signature]

51 JUN 28 1962 Special Agent in Charge

Sent

Per [signature]

INT. SEC. [signature]

Cleveland, Ohio
September 20, 1951

MEMO, SAC

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 35063ELW/ale

100-17087 CIVIL RIGHTS CONGRESS
100-18776 [REDACTED]

100-9265
100-1993
100-1166 E.C. GREENFIELD
100-15197 [REDACTED]
100-14928 [REDACTED]

100-18392
100-19086
100-18280
100-18427
100-16971

HUGH DE LACY
[REDACTED]

100-13371

[REDACTED] on September 12, 1951, informed SA [REDACTED] that
on the evening of September 11, 1951, he had [REDACTED] at the
residence of [REDACTED]
[REDACTED]

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Mr. PATTERSON is described as male, age 60, five feet eight,
weighing 190. Indian-colored attorney. [REDACTED] stated that the [REDACTED]
[REDACTED]

Approximately [REDACTED] persons were present at the [REDACTED] including
the following:

[REDACTED] described as [REDACTED] age [REDACTED]
pounds [REDACTED] skin.

[REDACTED] who spoke up at [REDACTED] and said that he had not
been active in promoting CRC because people with whom he associated had been
"kicking him in the pants" because he is a Communist.

[REDACTED] described as [REDACTED]
[REDACTED]

E. C. GREENFIELD, described as big, tough, 6 feet tall, 200 pounds,
who brought up the question of the Mayor being permitted to appoint the
Chief of Police and it was the consensus of the opinion that this would be
very bad inasmuch as the Mayor would undoubtedly appoint a former FBI Agent.

[REDACTED]
HUGH DE LACY, sold the pamphlet "Peace is Possible" by PAULINE
TAYLOR.

[REDACTED] (phonetic)

EBB:epv
66-35 sub 264 sub A

100-403579-
ENCLOSURE

SEARCHED	INDEXED
SERIALIZED	FILED
354	

MEMO, SAC

An unidentified woman [redacted]

[redacted] was the one who introduced Mr. PATTERSON as the principal speaker.

[redacted] stated that Mr. PATTERSON in his talk stated he was very much disappointed to find the CRC in Cleveland was not functioning and that he expected that every effort to be made to promote the CRC between this date and September 20, when he will return to Cleveland to determine what results have been obtained.

PATTERSON, who spoke for an hour frequently directly mentioned the word Communism and also said that the CP was a bona fide political party and that if the members of the CP and Progressive Party and other Progressive organizations did not get out and fight for peace and for civil rights "we will all go to the concentration camp".

PATTERSON also stated, according to [redacted] that he had been to Europe on two occasions since the "eleven men" were arrested and the conditions here in the United States with respect to CRC were worse than any other place in the world.

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PATTERSON stated he was going to go to Chicago after leaving Cleveland.

[redacted] advised that he had received a telephone call from [redacted] who stated that she was calling at the request of [redacted] and that she wanted [redacted]

[redacted] stated that [redacted]
[redacted]
for the Cleveland School Board [redacted]
[redacted]

[redacted] stated that HUGH DE LACY told [redacted] that he wanted [redacted] to assist in the work on [redacted] church and that [redacted] was very progressive and would do anything "we want him to do".

[redacted]
SA

Cleveland, Ohio
September 27, 1951

MEMO, SAC

RE: [REDACTED]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 390636 WJL

On September 17, 1951 [REDACTED] informed SAs [REDACTED] and [REDACTED] that on Wednesday, September 12, 1951 [REDACTED] had visited retail stores in the Mt. Pleasant areas to obtain contributions [REDACTED]

[REDACTED] also visited [REDACTED] and asked him for a letter of identification inasmuch as [REDACTED]

[REDACTED] stated that [REDACTED] indicated that he had not previously heard about [REDACTED] however, he wrote a letter of identification and gave it to [REDACTED] and asked her [REDACTED]

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[REDACTED] a candidate for the Cleveland School Board would also benefit.

[REDACTED] stated that she and [REDACTED] also visited the store of [REDACTED] at [REDACTED] and that [REDACTED] contributed a [REDACTED]

[REDACTED] also advised that she had ascertained that [REDACTED] had been the woman previously unidentified who had introduced Mr. PATTERSON of the National office of the CRC [REDACTED] of [REDACTED]

The report of [REDACTED] regarding [REDACTED] PATTERSON can be found in file 100-18776.

SA [REDACTED]

EBB:epv
66-35-sub 264 sub A

100-15197
100-13830
100-4607

66-35-sub 264-1125

SEARCHED	INDEXED
SERIALIZED	FILED
SEP 27 1951	
FBI - CLEVELAND	

ENCLOSURE

100-403529-354

Cleveland, Ohio
October 5, 1951

MEMO, SAC

100-15197
100-15575
100-18406
100-13371

100-15976 FUNDS

FLORENCE DAVIS

100-1401
100-10868
100-11431
100-19086
100-18392
100-16795
100-17737
100-237

HUGH DE LACY

100-9768
100-17033
100-11826
100-4602

100-18185

100-18082
100-19637

100-13830
100-14038
100-14928
100-9265
100-18776
100-9874
100-13133

100-19797
100-new
100-56
100-19782

100-15528
100-12775
100-16971

ANN MORROW

b2
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b7C
b7D

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 34063EL/mc

On September 17, 1951, [redacted] informed SA [redacted]
that he [redacted]

[redacted] on September 15, 1951, [redacted] stated that [redacted]

[redacted] stated that [redacted]

[redacted] suggested that [redacted]

RRB:epv

66-35 sub 264 sub A

ENCLOSURE

MEMO, SAC

[redacted] stated that [redacted] was to [redacted]

[redacted] stated that [redacted] was a young man when [redacted] at 128th and Abell was partly erected in 1925 and more improvements have been made since that time.

[redacted] stated that [redacted] claims that he is not a Communist but that he feels the Communist people need a preacher and gives the impression that he would like to disassociate himself from the Communist but needs their help [redacted]

[redacted] stated that during the evening he was asked to sign and did sign a printed petition to protest the Smith Act. [redacted] was unable to furnish any additional information regarding this petition inasmuch as he had no opportunity to read it.

[redacted] stated that [redacted]

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[redacted] stated that the following persons were observed attending this dinner:

[redacted] who is [redacted]

[redacted] stated that [redacted] does not usually accompany [redacted] to Communist meetings.

ANN MORROW

FLORENCE DAVIS, close associate of [redacted] described as white, female, 55 years old, 110 lbs. 5 feet 2, white hair, [redacted]

HUGH DE LACY

[redacted] age [redacted] lives in the home of [redacted] and is temporarily staying at the residence of [redacted] for one week to take care of [redacted]

[redacted] and husband

who is [redacted]

MEMO, SAC

[redacted] also advised that [redacted] (LNU), described as [redacted]
[redacted] age [redacted] lbs. [redacted] was present.
[redacted] stated that [redacted] and [redacted]
[redacted] and his wife, [redacted] were,
also present.

[redacted]

SA

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Cleveland, Ohio
October 4, 1951

MEMO, SAC

100-11826
100-17033
100-15197
100-17902
100-18693
100-18406

100-9768

100-new
100-19714
100-18760
100-18776
100-19637
100-13371
100-13830

PROGRESSIVE PARTY

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/24/00 BY SP5/SM/MLL

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b7D

On September 17, 1951, [redacted]
Potential Security Informant, informed that on Saturday evening, September 1,
1951, [redacted] had taken him to a barbecue dinner held
at the home of [redacted]. He stated that [redacted] had introduced
him to [redacted] and told [redacted] that [redacted] was interested in
becoming active in a young peoples club.

[redacted] then introduced [redacted] to [redacted] residence
[redacted] business telephone GL 1-18325. [redacted] stated that
[redacted] was a [redacted] who is from [redacted] but has
been in Cleveland [redacted] returned [redacted]
to stay there but later returned to Cleveland.

[redacted] informed [redacted] that she was well acquainted with [redacted]
[redacted] who was also active in the Jewish Young Folk Singers. [redacted] stated
that singing was only one of the activities of the Coral Group.

[redacted] stated that the following persons were present at
this dinner:

[redacted] and wife.
[redacted] who invited [redacted] to attend a party on Saturday,
September 22, 1951 at the home of [redacted]
[redacted] Probably [redacted]
[redacted] described [redacted] age [redacted] employed in same
shop as [redacted]

[redacted] also stated that circulars were distributed at the meeting
announcing a meeting of the Glenville Club of the Progressive Party on Friday
September 21, 1951 at the home of [redacted]
and indicating that [redacted] would speak on the topic "Inside and Outside

EFB:epv
66-4598

ENCLOSURE

66-4598-10

SEARCHED	INDEXED
SERIALIZED	FILED
OCT 4 1951	
FBI - CLEVELAND	

100-403529-35

MEMO, SAC

the Iron Curtain".

[redacted] also stated for several days a woman and her daughter, age [redacted] years have been living in the home of [redacted] [redacted] gave this woman warning not to speak to any of the neighbors. The unknown woman is described as [redacted] age [redacted] appearance.

Cleveland indices contain numerous references to [redacted] and it is suggested that a 100-new file be opened for him.

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[redacted]
SA

October 12, 1951
Cleveland, Ohio

MEMO SAC:

The following is the verbatim report of [] dated September 13, 1951, received by SA [] on September 20, 1951:

"Cleveland, Ohio
Sept. 13 1951"

"I was invited to the home of [] who lives at [] she was very friendly and seemed very pleased to think I would come over to her house for lunch. I tried to act as natural as I could and tried to win her confidence. Her son came in and I learned he is buying a home and while I was there her daughter's husband came in and he was [] I learned he is a [] He also is looking for a new home. [] have a very nice home and she is a nice house keeper. She said she had a long letter from [] last week and that in her letter she had mentioned that the people of Youngstown were getting over there scare and was starting out to do things again. [] talked about the heating system in the United States and said she believe in time to come we would have central heating systems where we could turn on the heat just as we turn on our water. She said she had talked with several whom had visited in Soviet Russia and that they have this kind of a heating system. She said the only reason we have not had it before is that the big fellows have not thought of a scheme where by they can make millions from the working man. []

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ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/2/01 BY 30327/1/201

PMB-jmc
66-35 [] SA
C.C.
100-15197 []
121-0
100-11731
100-13371

66-35 Sub 127 A-61

SEARCHED	INDEXED
SERIALIZED	FILED
OCT 12 1951	
FBI - CLEVELAND	

100-403529-354
ENCLOSURE

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39063E1WJ/L

Cleveland, Ohio
November 26, 1951

MEMO SAC:

cc: De Lacy, Hugh (100-8392)
United Electric (100-7686)
(100-1112)
(100-10800)
(100-5197)

[Redacted]
Political

(100-10086)
(100-14928)
(100-18406)
(100-13371)
(100-16463)

The following is the verbatim report of [Redacted] dated September 15, 1951, received by SA [Redacted] on September 22, 1951:

"Cleveland, Ohio
Sept. 15, 1951.

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"I was invited to [Redacted] this afternoon. I had been asked to bring a dozen cucumbers to slice, but this morning received a letter asking me to bring coffee. I bought two lbs. of coffee on my way over to her house. When I arrived which was about 2 P.M., I found Hugh Delacey sitting in the dinette feasting on barbecue spare-ribs. His wife was busy making cole slaw. [Redacted] was very nice, as well as his wife to me. In a short time the guests commenced to arrive. I was introduced to a [Redacted] whom is colored & some other dozen colored ladies whom I could not remember their names. After a short time [Redacted] came in & told us [Redacted] would not be able to attend as she was on her way to New York to attend the U.E. Convention. [Redacted] sold me a book of chances for 1.00 - number 4156. Also gave me literature to distribute. He sat at the same table with me and ate, and discussed the election & is very sure [Redacted] is going to win. He said she was terrific and most wonderful. [Redacted] sat across from me at the next table along with Hugh Delacey and a tall slim colored man. They discussed the conditions of the working man in the steel mills over in Russia. They claim they come around three or four times a day with milk & coffee for the workers. [Redacted] said, Did you ever hear tell of anything like that in U.S. [Redacted] are not sure but they will sell & go to Hungary to live. I also met [Redacted] & his wife. They were very friendly & also took a lot of literature to distribute. I left there about 5:30 PM and they had sent out to buy more chicken & ribs. Before I left [Redacted] gave me the name of [Redacted] to call to find out about a west side meeting. There were about fifty people there when I left. They were welling whiskey 35 cents per shot, beer 25 cts. per bottle. The dinner was \$1.00. People in the neighborhood came and took three and four dinners out. There were not to many white people. [Redacted] called me Sunday afternoon to tell me they had [Redacted] Her son-inlaw came & scrubbed the kitchen floor steps & recreation room. She said her house was a mess

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ENCLOSURE

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found out about a west-
side meeting. There were
about fifty people there
when I left. They were
selling whiskey 35 cents per
shot, beer 25 cts per bottle.
The dinner was \$1.00. People
in the neighborhood came
and took three and four
dinners out. There were
not too many white people.
[redacted] called me Sunday
afternoon to tell me they
had [redacted] [redacted]

[redacted] [redacted] The stu-
dent came & scrubbed
the kitchen floor, steps &
recreation room. She said
her house was a mess.
She claims she & another
colored girl are coming to
see me. [redacted] enclosing
[redacted] letter she sent me.

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UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI (100-430529)

DATE: 6/22/62

SAC, WFO (100-421-P) C.

SUBJECT: COMMUNISM AND RELIGION
IS-C

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 3903 ELM/AN/LH

ReBulet, 5/28/62, instructing that a letter be submitted on information concerning certain topics for the period 1/1/60 to present.

I. COMMUNIST ATTITUDE TOWARD RELIGION AND CHURCHES

No information.

II. COMMUNIST FRONT ORGANIZATIONS ACTIVE IN THE RELIGIOUS FIELD

No information.

III. CP, USA ATTEMPTS TO INFILTRATE CHURCHES AND RELIGIOUS GROUPS

No information.

IV. IDENTITIES OF COMMUNIST CAUSES, ACTIVITIES, PETITION CAMPAIGNS, ETC., IN WHICH CP, USA AND FRONT ORGANIZATIONS HAVE BEEN SUCCESSFUL IN OBTAINING SUPPORT OF MINISTERS OR THEIR NAMES

No information.

V. IDENTITIES OF COMMUNIST FRONT ORGANIZATIONS IN WHICH MINISTERS OR INDIVIDUALS ACTIVE IN THE RELIGIOUS FIELD ARE SERVING IN LEADERSHIP CAPACITIES

No information.

VI. IDENTITIES OF MINISTERS AND CHURCH WORKERS ON THE SECURITY INDEX

No information.

18 JUN 22 1962

4-Bureau

(1-100-3-82) (CP, USA Religious Activities)

1-New York (RM). (Info)

1-WFO

CEG:mam

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WFO 100-421-P

VII. EFFECTIVENESS OR INEFFECTIVENESS OF
CP, USA AND ITS FRONT ORGANIZATIONS
IN CARRYING OUT THEIR PROGRAMS IN
RELIGIOUS FIELD

No information.

UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI (100-430529)

DATE: 6/19/62

FROM : SAC, BUTTE (100-8348)

SUBJECT: COMMUNISM AND RELIGION
INTERNAL SECURITY - C

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 3/21/01 BY 39063ELW/JAYE

Re Bureau letter to New York, 5/28/62.

[redacted] were contacted 6/4/62 regarding Montana; [redacted] on 6/4/62 regarding Idaho. They advised they could not furnish any information in connection with any of the pertinent subjects below as the Communist Party in Montana and Idaho has not attempted any activity in the field of religion or churches.

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Review of pertinent files disclosed no information indicating CP or CP front activity as such. Certain of the information furnished by the [redacted] set out under Item IV parallels the CP line, but this office has no information tying his specific allegations with CP activity. However, his information appears pertinent.

I. COMMUNIST ATTITUDE TOWARD RELIGION AND CHURCHES

No information.

II. COMMUNIST FRONT ORGANIZATIONS ACTIVE IN RELIGIOUS FIELD

No information.

III. CPUSA ATTEMPTS TO INFILTRATE CHURCHES AND RELIGIOUS GROUPS

No information.

4 - Bureau (Reg.)
(3 - 100-430529)
(1 - 100-3-82)
1 - Butte
THZ:imw
(5)

REC-46

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100-403529-356

5 JUN 25 1962

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IV. IDENTITIES OF COMMUNIST CAUSES, ACTIVITIES, PETITION CAMPAIGNS, ET CETERA, IN WHICH CPUSA AND FRONT ORGANIZATIONS HAVE BEEN SUCCESSFUL IN OBTAINING SUPPORT OF MINISTERS OR THEIR NAMES

[redacted] First Methodist Church, Oak and Third Streets, Anaconda, Montana, was interviewed at his request on February 20, 1962, and furnished the following information:

He said that as background it should be known that he has the reputation from the Methodist Church as being somewhat of a controversial figure because he has been outspoken in his criticism of some church policy. His assignment to the comparatively small town of Anaconda, Montana, approximately two years ago, is probably the result of statements he has made. His prior assignment was in Des Moines, Iowa, where he was very successful in building up a large church and church building program, which received national attention in the official publication of the Methodist Church. His aggressiveness is well known and he has "had his knuckles rapped for it," but he desired that his concern be made a matter of record.

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[redacted] has become more and more concerned that those in position to control policy of the National Board of the Methodist Church, as well as those in the National Council of Churches are following a philosophy that Communism and religion can exist together. These clergymen, although in a minority, are in controlling positions. They say that if the governments of the non-Communist dominated countries, particularly the United States, will only lay down their arms, the Communist dominated countries will be won over by love and brotherhood. They point out that, after all, there is little basic difference between Communism and Christianity. Some have commented that Christ is the author of Communism, "beginning with the gathering in the upper room."

A member of the National Board of the Methodist Church has made the statement in his presence that Communism

BT 100-8348

is only Christianity without love. A humanist philosophy, so liberal that Christ no longer exists, has come into being. Satan and evil are being removed from their teaching.

These individuals ridicule the Department of Justice, and Federal Bureau of Investigation, and other Government agencies, as well as Congressional Committees interested in security matters. They will dismiss thoughtful studies of Communism such as Mr. HOOVER's book "Masters of Deceit" as propaganda.

To express a love for your country, stress patriotism, and a desire to fight for the United States is abandoned in favor of advocating a one world, all living in peace, view point.

The thinking that peace has to be achieved at any cost, has lead to pacifist thinking and the majority of young men coming out of the seminaries of most religious denominations are conscientious objectors. They, in turn, counsel the young men of their congregations to oppose military service and to, in turn, become conscientious objectors themselves.

[redacted] continually receives literature published by his and other churches advocating this peace at any cost line. Recently he received a letter from his Bishop pointing out that the Methodist Church throughout the United States desired at least ten thousand telegrams be sent by members of the church to President KENNEDY, urging that there be no resumption of nuclear bomb testing.

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[redacted] is extremely concerned, not only by the influence clergymen believing in this type of philosophy have on their own congregations, but the influence that they may have on leaders of the United States Government. He pointed out that these persons represent congregations involving a large segment of the population of the United States, and he is fearful that those in charge of guiding this Government will become convinced because of these powerful pressures that this is the thinking of the majority of

BT 100-8348

the people in the United States, when, in fact, [REDACTED] is convinced that most people in the United States do not agree. He is certain the "wave of liberalism involving some men of the cloth" is not representative of the thinking of even the majority of their congregations.

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V. IDENTITIES OF COMMUNIST FRONT ORGANIZATIONS IN WHICH MINISTERS OR INDIVIDUALS ACTIVE IN THE RELIGIOUS FIELD ARE SERVING IN LEADERSHIP CAPACITIES

No information.

VI. IDENTITIES OF MINISTERS AND CHURCH WORKERS ON THE SECURITY INDEX

None.

VII. EFFECTIVENESS OR INEFFECTIVENESS OF CPUSA AND ITS FRONT ORGANIZATIONS IN CARRYING OUT THEIR PROGRAMS IN RELIGIOUS FIELD

No information.

UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI (100-430529)

DATE: 6/19/62

FROM : SAC, MIAMI (100-14808)(C)

SUBJECT: COMMUNISM AND RELIGION
INTERNAL SECURITY - C

ReBulet 5/28/62.

I. COMMUNIST ATTITUDE TOWARD RELIGION AND CHURCHES.

Miami has no information to report in this category.

II. COMMUNIST FRONT ORGANIZATIONS ACTIVE IN RELIGIOUS FIELD.

Miami has no information to report.

III. CPUSA ATTEMPTS TO INFILTRATE CHURCHES AND RELIGIOUS GROUPS.

Miami has no information to report.

IV. IDENTITIES OF COMMUNIST CAUSES, ACTIVITIES, PETITION CAMPAIGNS, ET CETERA, IN WHICH CPUSA AND FRONT ORGANIZATIONS HAVE BEEN SUCCESSFUL IN OBTAINING SUPPORT OF MINISTERS OR THEIR NAMES.

Miami has no information to report.

V. IDENTITIES OF COMMUNIST FRONT ORGANIZATIONS IN WHICH MINISTERS OR INDIVIDUALS ACTIVE IN THE RELIGIOUS FIELD ARE SERVING IN LEADERSHIP CAPACITIES.

Miami has no information to report.

4 - Bureau (RM) (1 - 100-3-82) (CPUSA, RELIGIOUS ACTIVITIES)
1 - Miami
CBS:cmw
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100-403529-357

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VI. IDENTITIES OF MINISTERS AND CHURCH WORKERS
ON THE SECURITY INDEX.

None

VII EFFECTIVENESS OR INEFFECTIVENESS OF CPUSA AND
ITS FRONT ORGANIZATIONS IN CARRYING OUT THEIR
PROGRAMS IN RELIGIOUS FIELD.

In Miami territory there has been no CP program to infiltrate or become active in the religious field, hence there has been no effectiveness in this field.

Informants contacted were [REDACTED]
and [REDACTED]

Miami will remain alert for any pertinent information concerning the above topics and any information developed will be included in quarterly CPUSA reports.

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UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI (100-430529)

DATE: 6/15/62

FROM : SAC, RICHMOND (100-7611) RUC.

SUBJECT: COMMUNISM AND RELIGION
INTERNAL SECURITY - C

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 3043 ELM/ARL

Re Bureau letter to New York and all continental offices dated 5/28/62.

In compliance with the instructions in referenced letter, the following is set forth as it pertains to captioned subject in the Richmond Division.

I. COMMUNIST ATTITUDE TOWARD RELIGION AND CHURCHES

A. Statements by World Communist Leaders

No information

B. Statements by CPUSA Leaders

No information

C. CPUSA Programs and Directives

No information

II. COMMUNIST FRONT ORGANIZATIONS ACTIVE IN RELIGIOUS FIELD

None

III. CPUSA ATTEMPTS TO INFILTRATE CHURCHES AND RELIGIOUS GROUPS

A. Programs

On 3/7/60, [redacted] reported that on 2/29/60 a meeting of the Richmond Club of the CP was held at which time

2-Bureau (3-100-403529) (REGISTERED MAIL)
(1 - 100-3-82)

1-New York (100-80864 (Info) (REGISTERED MAIL)
1-Richmond

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EX-115

55 JUL 2 1962

16 JUN 21 1962
IN 1/3/62
16 JUN 21 1962

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RH 100-7611

a discussion was had concerning "Nazi-like" activity against Jewish synagogues. At that time nothing was decided as a program of activity except a general feeling against this "Nazi-like" activity.

This informant also informed at the same meeting it was suggested that CP members endeavor to enlist the aid of white ministerial students from Union Theological Seminary at Richmond, Virginia, to the Negro "sit-in demonstration". The CP members agreed to help but not to the extent of joining picket lines themselves but by writing to church leaders among other, urging their support of the demonstrators.

On 6/8/62 [] advised that there had been no progress on the part of the CP in Virginia to actually infiltrate churches and religious groups, but there had been attempts on occasion in the past to use segments of the church in connection with some other activity, such as the sit-in demonstrations.

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B. Implementations of Progress

None

IV. IDENTITIES OF COMMUNIST CAUSES, ACTIVITIES, PETITION CAMPAIGNS, ET CETERA, IN WHICH CPUSA AND FRONT ORGANIZATIONS HAVE BEEN SUCCESSFUL IN OBTAINING SUPPORT OF MINISTERS OR THEIR NAMES

[] reported on 3/7/60, that on 2/29/60 during a Richmond Club meeting of the CP, assignments were made wherein two of the members were given the task of contacting ministerial students. One of them was given the task of contacting a Baptist Minister and one a Presbyterian Minister, all in Richmond, Virginia, in connection with the Negro sit-in demonstrations. It was stated that none of these contacts would

RH 100-7611

Also in this respect [redacted] reported on 3/21/60 that on 3/15/60, [redacted] gave a report on his tour of the South wherein [redacted] reported he had talked with students at Union Theological Seminary in Richmond regarding the issuance of a joint South-wide statement by these students in favor of sit-in demonstrations. One such student was reported to be in favor of joining in such a statement.

NY 2359-S* reported on 3/18/60 that an individual believed to be identical with [redacted] gave a report to the major functionaries of the CP, USA, including therein a statement to the effect he had attended a student meeting at Union Theological Seminary in Richmond on his Southern tour. He claimed that at this meeting "we got up at the end and laid it on the line and changed the whole character of the meeting". No clarification of the meaning of this statement was given.

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[redacted] Presbyterian School of Christian Education, Richmond, Virginia, advised the Richmond Office on 3/9/60, that a [redacted] had been on the campus as well as on the campus of Union Theological Seminary across the street, representing himself as a reporter for a magazine called "Mainstream". He advised that [redacted] was endeavoring to take statements from students concerning the Negro sit-in demonstrations.

[redacted] also advised in 3/60, that when CP members locally in Richmond attempted to attend student meetings at Union Theological Seminary, they were requested by the students to leave the meeting.

V. IDENTITIES OF COMMUNIST FRONT ORGANIZATIONS IN WHICH
MINISTERS OR INDIVIDUALS ACTIVE IN THE RELIGIOUS FIELD
ARE SERVING IN LEADERSHIP CAPACITIES

None

RH 100-7611

VI. IDENTITIES OF MINISTERS AND CHURCH WORKERS ON THE
SECURITY INDEX

A. Ministers

None

B. Church Workers

None

VII. EFFECTIVENESS OR INEFFECTIVENESS OF CPUSA AND ITS
FRONT ORGANIZATIONS IN CARRYING OUT THEIR PROGRAMS
IN RELIGIOUS FIELDS

On 6/8/62 [] related that the CP in Richmond has no program for such activity and that there are no front organizations of the CP engaged in such activities in Virginia.

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UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI (100-430529) ⁴⁰³⁵²⁹ ^{12217 to SF} ^{6/25 mky} DATE: 6/21/62

FROM : SAC, SAN FRANCISCO (100-50224)

SUBJECT: COMMUNISM AND RELIGION
IS - C

ReBulet to New York, copies to all continental offices, dated 5/28/62.

Enclosed herewith are eight copies of a letterhead memorandum captioned "COMMUNISM AND RELIGION" dated 6/21/62 at San Francisco, California.

Sources utilized in this memorandum, all of whom have furnished reliable information in the past, were as follows:

SF T-1
SF T-2
SF T-3
SF T-4
SF T-5
SF T-6
SF T-7
SF T-8
SF T-9
SF T-10
SF T-11
SF T-12
SF T-13
SF T-14
SF T-15

CS SF 2276-S*

CS SF 2563-S*
CS SF 33-X ✓

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ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 35013ELW/LAR

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This memorandum is classified confidential inasmuch as data reported from SF T-1 through SF T-3, and SF T-5 through SF T-15 could result in identification of sources of continuing value and compromise future effectiveness thereof.

Two photostats of the document furnished by SF T-4 are enclosed for the information of the Bureau as requested in relet.

4 - Bureau (ENCLS. 10) (AM REG.) ^{2 encls. to IRB} **REC-22**
1 - 100-3-82
2 - San Francisco
1 - 100-27334 - CP RELIGION

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SF 100-50224
WHK/af

The San Francisco Office will continue to remain alert for pertinent information concerning the desired topics during the course of future investigations and will include pertinent information in quarterly CP USA reports.



In Reply, Please Refer to
File No.

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

San Francisco, California

June 21, 1962

CONFIDENTIAL

DECLASSIFIED BY 38063 EIW/JAE/JLD
ON 2/21/07

COMMUNISM AND RELIGION

I. COMMUNIST ATTITUDE TOWARD RELIGION AND CHURCHES

A. STATEMENTS BY WORLD COMMUNIST LEADERS:

No information concerning statements by world communist leaders was received by the San Francisco Office.

B. STATEMENTS BY COMMUNIST PARTY, USA, LEADERS:

At an enlarged meeting of the Communist Party (CP) Negro Commission in San Francisco on April 15, 1960, CLAUDE LIGHTFOOT discussed Negro churches. LIGHTFOOT stated that as many CP members as possible should join these churches and become recognized members in an effort to help make policy which ultimately would help the Negro achieve an equal status in the United States. LIGHTFOOT noted that the Negro and his church are inseparable.

SF T-1, SF T-2, SF T-3, 4/16/60.

CLAUDE LIGHTFOOT was Vice-Chairman of the CP, USA, National Secretariat and Chairman of the CP National Negro Commission.

At a regional conference on the Negro Question in San Francisco on April 16, 1960, PETTIS PERRY, head of the West Coast Negro Commission of the CP, declared it was important for Negro comrades to take a greater part in church activities

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ENCLOSURE

This document contains neither recommendations nor conclusions of the FBI.
It is the property of the FBI and is loaned to your agency; it and its contents
are not to be distributed outside your agency.

100-405529-359

CONFIDENTIAL

RE: COMMUNISM AND RELIGION

because the strength of the Negro lay in the church. PERRY noted that Negro churches had larger memberships than other Negro organizations and that the church to the Negro represented more than a religion, encompassing also society, politics, work and every facet of Negro life.

SF T-2, 4/16/60

C. CP, USA, PROGRAMS AND DIRECTIVES:

During the Fall of 1960, a mimeographed document entitled "Some Thoughts on the So-Called Catholic Issue" was distributed in the Northern California District. The CP leadership reportedly felt that this document should be circulated and be subjected to comments because of the possible flare-up of the religious issue in the 1960 election campaign. This document declared in essence as follows:

The greatest slander against communism is that the first objective thereof is to destroy religion. Proof of this falsehood is contained in the fact that the Catholic Church exists today in about every socialist country in the world.

The Communists, of course, have endeavored to educate the people, especially youth, in the scientific facts of life. The Church hierarchy has attacked the communists for so doing.

Communists believe in religious freedom, and in working with Catholics, Protestants and everyone else in a real crusade for peace, social justice and economic security. Communists believe that Catholics should work for a society without war and aggravated national disputes.

As progressives, communists should endeavor to educate Catholic workers concerning the aims of the communists, and work with Catholics and every other worker in a great anti-monopoly struggle around specific issues of concern to all workers.

CONFIDENTIAL

CONFIDENTIAL

RE: COMMUNISM AND RELIGION

The Communists reject most firmly anti-Catholicism. They also reject such a phony election issue and do not accept the view that a Catholic candidate, if elected, must be an exponent of the Church hierarchy's reactionary views, which are similar to the views of other anti-labor, anti-democratic, pro-monopoly circles.

Communists knew that even a Roman Catholic, like every one else in office, can be pressured into a particular position if the mass of workers, farmers, Negro people, and others can exert their influence on specific economic and political issues.

The "left" must be cautious in regard to any religious dispute and must endeavor to guide the workers and their allies to concrete issues, foremost of which is peace.

SF T-4, 10/3/60

The foregoing document attempts to create the illusion that communists believe in religious freedom. In fact, however, a source who is a member of the CP in San Francisco, has noted that the Party attitude is that churches and religion constitute a soporific weapon of the ruling class to help it maintain its power over the people. However, there are different attitudes for Party members and for the "masses" with whom the Party members must work.

SF T-5, 6/14/62

Party members who recognize religion for what it is are atheists. The attitude toward the masses and religion, however, is quite different. Although CP members are supposed to educate the masses on the role of religion in the course of the struggle, they do not make an issue of it. CP members do not refuse to work with any person or group on the basis of religion. In fact, whenever these religious groups can be used in a struggle they are encouraged by the CP members to participate. This is applicable particularly in the fields of peace and disarmament.

SF T-5, 6/14/62

CONFIDENTIAL

CONFIDENTIAL

RE: COMMUNISM AND RELIGION

Another source who has furnished reliable information in the past, has noted that the basic attitude of the CP toward religion is that a good Marxist cannot believe in religion and that there has been no deviation from this attitude. The CP, however, has not pressed this point in order to present a better face to non-Marxists, particularly Negroes, because the CP would prefer for such persons outside the periphery of the CP to believe that this attitude no longer is held by the CP.

SF T-6, 6/7/62.

On March 6, 1961, at a meeting of the San Francisco County Committee of the CP, ALBERT JASON (MICKEY) LIMA, Chairman of the Northern California District CP, presented a report on the CP in Italy as gained from conversations with Italian CP leaders while LIMA was in Europe.

LIMA reported that the CP in Italy does not require that every member be an atheist, but takes the stand that religion is a personal matter and a member may go to church and be a Party member at the same time. Their position is such that they do not attack the working class people on the question of religion, but attack instead the Catholic Church hierarchy.

LIMA reported that the Italian CP is aware that this creates the impression of reformism but insists that this is the way it must work in order to achieve its aim of establishing a mass party.

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LIMA appeared impressed with the attitude of the Italian CP and noted that it had some two million members and represented the largest Communist Party in any capitalistic country.

After the report, [] stated she could not see how people could be Party members and also church members because this represented a contradiction. LIMA emphasized that

CONFIDENTIAL

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RE: COMMUNISM AND RELIGION

the CP handled the religious issue in a very skillful manner in Italy by confining its attack on the Catholic Church hierarchy, rather than attack the church membership of the worker. LIMA also noted that the church in Italy functioned somewhat differently than it did in the United States and the relationships of the people to the Church are very different.

SF T-5, 3/9/61

LIMA concluded that the CP in the United States could learn a lesson from the situation in Italy, namely, who is the Party to object, in spite of the apparent conflict, if a CP member wants to go to church.

SF T-11, 3/9/61

At a meeting of a CP club in San Francisco on March 8, 1961, there was a discussion of a report made by ALBERT JASON (MICKEY) LIMA to the San Francisco County Committee of the CP on the CP in Italy. The club members were not disturbed over the way the CP in Italy reportedly handled the religious question and failed to see why this should have upset members of the County Committee. The observation was made that if the CP did not take this approach to the religious question, the communists would not be able to have a party in Italy.

SF T-5, 3/13/61

At a meeting of a CP club in San Francisco on November 13, 1961, in connection with plans for the "People's World" bazaar to raise funds, it was noted that the event had been delayed a week because of the Jewish celebration of Hanukkah. It was pointed out that the CP must avoid alienating the Jewish people and must consider the feelings of the Jewish people for their cultural holidays.

CONFIDENTIAL

CONFIDENTIAL

RE: COMMUNISM AND RELIGION

An argument subsequently ensued as to whether Hanukkah was a Jewish cultural holiday (and presumably to be given some consideration) or a religious ceremony (and ignored).

SF T-5, 11/17/61

The CP in San Francisco reportedly always has followed the policy of using church groups whenever possible in connection with the Party's peace activities and civil rights cases, just as they have tried to use other organizations such as the Parent Teachers' Associations and other civic groups.

SF T-7, 6/6/62

The general policy of the North Oakland Club of the CP always has been to avoid a head-on collision with religion and churches. Churches generally have been regarded as an instrumentality where some facets of the CP program can be expounded and propagated.

SF T-8, 6/14/62

In Sonoma County the CP members have been urged to function where the masses are, and because of the great masses in the churches it is expected that there will be some communist interest therein.

SF T-9, SF T-10, 6/14/62

II. COMMUNIST FRONT ORGANIZATIONS ACTIVE
IN RELIGIOUS FIELD

There is no known front organization for the specific purpose of religious activity in the San Francisco area. The CP leadership reportedly would like to establish a peace coordinating group to encourage the various peace groups to act as one.

SF T-5, 6/14/62

CONFIDENTIAL

CONFIDENTIAL

RE: COMMUNISM AND RELIGION

In Sonoma County, the Sobell Committee has solicited the support of religious leaders on behalf of MORTON SOBELL. The Sobell Committee has no headquarters in Sonoma County. [REDACTED]

[REDACTED] is not a current member of the CP but historically has given financial support to the CP and has attended CP sponsored functions. [REDACTED] in 1960 paid a sustainer to the Sonoma County CP but never participated on a club level.

SF T-9, SF T-10, 6/14/62

III. CP, USA, ATTEMPTS TO INFILTRATE
CHURCHES AND RELIGIOUS GROUPS

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A. PROGRAMS:

Every Party member has the duty of infiltrating church activities, particularly in regard to peace. The San Francisco County Committee of the CP in the past has urged all CP members to participate in activities of the American Friends Service Committee, 2160 Lake Street, San Francisco, California.

SF T-5, 6/14/62

A source who has furnished reliable information in the past has observed that the average communist will participate with religious groups but not in church services as such. The average communist has much in common with non-communists in the matter of religion. However, the communist's religion is communism; his god, man; his bible, Marxism - Leninism; his ritual, Party life; his dogma, Party pronouncements; his philosophy, dialectical materialism; his creed, economics is man's basic existence and the "scientific use" of the same is the highest aspiration. Because of the foregoing the average communist feels out of place in church services--as if he is betraying himself. As a result, communists who become practicing members of a church group are unusual, either in their dedication to the Party and the

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CONFIDENTIAL

RE: COMMUNISM AND RELIGION

achievement of its aims and willingness to work in devious ways, or they possess shallow personalities and no religion has much meaning. For this reason also, it is more difficult for the Party to influence churches which are more formally organized.

A Communist Party member can feel quite comfortable with Unitarians, some of whom regard themselves as atheists, and very uncomfortable in a Catholic Church or a synagogue. The communists feel that the Protestants on the other hand can be manipulated because their philosophic base is pragmatism and they have a humanist approach. Therefore, the CP tries to infiltrate these Protestant groups but often regards the Catholics and Hebrews as outright enemies.

SF T-5, 6/14/62

The CP in San Francisco has not outlined any express program for the specific purpose of infiltrating churches and religious groups as a whole, but does attempt to maintain close contact with religious leaders and organizations whenever possible in order to enlist their support on issues mutually attractive to both, such as peace, disarmament and civil rights.

SF T-6, 6/7/62

The CP in San Francisco endeavors to maintain cordial relations with all of the Negro clergymen because it is known that Negroes look toward their churches for guidance and will follow the clergy, even if they are favorable to the CP program.

In regard to the Quakers and Unitarians, the CP members allege and emphasize that there are now more members of these churches in Russia than there were before the revolution, and conclude that this shows that claims of religious persecution in Russia are false.

SF T-6, 6/7/62

CONFIDENTIAL

CONFIDENTIAL

RE: COMMUNISM AND RELIGION

At a meeting of a CP club in Oakland on February 9, 1961 the Easter Peace March was discussed at length. [] a member of the club, stated the march presented a great opportunity to transform peace work into an important part of union work. [] noted that more work could be done in churches because peace is of interest to everyone. He noted that the Friends Committee on Legislation was an honored and recognized organization and therefore its activities could be discussed openly with anyone. [] emphasized that Party members must not try to take over the Peace Walk, but should offer individual services in order to make the march meaningful for the CP.

SF T-8, 2/20/61

At a meeting of the San Francisco County Committee of the CP on February 20, 1961 it was pointed out that CP members should not hesitate to take part in the Easter Peace Walk merely because Easter was connected with the commemoration of the resurrection of Christ. It was noted that although communists might prefer to demonstrate on May Day, they should not be deterred by the religious overtones of Easter and because they do not believe in the myth of Christ.

b6
b7C

SF T-5, 2/23/61

On February 28, 1961, the San Francisco Peace Commission of the CP met to arrange activities in connection with the Easter Peace March. It was agreed that [] a member of the CP National Committee from San Francisco, should be approached in order to obtain the names of prominent Negro ministers in San Francisco in order to obtain permission to spread the word among their congregations on Good Friday regarding the Peace March and rally.

SF T-12, 3/6/61

B. IMPLEMENTATION OF PROGRAMS:

CP members in San Francisco have participated in the peace activities of the American Friends Service Committee and also the Unitarian Church. CP members also have attempted to involve Negro ministers in civil rights issues.

SF T-5, 6/14/62

CONFIDENTIAL

CONFIDENTIAL

RE: COMMUNISM AND RELIGION

In order to enlist support of religious leaders on issues pertaining to peace, disarmament and civil rights, the CP in San Francisco maintains a mailing list of clergymen to whom progressive literature is mailed on a regular basis. This list includes clergymen from large San Francisco churches as well as "storefront ministers."

SF T-6, 6/7/62.

At a meeting of the San Francisco County Committee of the CP on April 6, 1961, [] reported that the Easter Peace Walk had been a success. [] noted that "many" CP members had participated but the march could not be characterized as a communist march because of the presence and support of prominent church people who also demonstrated they want peace.

SF T-11, 4/11/61

b6
b7C

At a meeting of a CP club in Oakland, California on April 3, 1961, [] a CP member, discussed the results of the Easter Peace Walk. He reported that the general consensus was that the Peace Walk had been successful, particularly because many conservative churches were responsive. [] noted that success along this line was attributable to the fact that the ground work was laid by contacting leaders of these churches in advance and obtaining cooperation in advance.

SF T-8, 4/27/61

IV. IDENTITIES OF COMMUNIST CAUSES, ACTIVITIES, PETITION CAMPAIGNS, ET CETERA, IN WHICH CP, USA, AND FRONT ORGANIZATIONS HAVE BEEN SUCCESSFUL IN OBTAINING SUPPORT OF MINISTERS OR THEIR NAMES

The CP in the San Francisco Bay Area has been successful to some extent in obtaining the support of the clergy in connection with the campaign against the House Committee on

CONFIDENTIAL

CONFIDENTIAL

RE: COMMUNISM AND RELIGION

Un-American Activities and also in the campaign for freedom for MORTON SOBELL. The CP has used statements of various ministers on these issues and also has utilized their names on letterheads on invitations to affairs, appeals for funds, and petitions. The CP in the past has not been above using the names of these clergymen without their permission or even inventing names.

SF T-5, 6/14/62

In Sonoma County, the support of ministers has been solicited in regard to peace campaigns, defense of the foreign born, and in connection with the defense efforts of the CP leaders.

SF T-9, SF T-10, 6/14/62

A petition to the President of the United States on McCarran Act included the following names:

The Rev. J. RAYMOND COPE
First Unitarian Church
Berkeley, California

[REDACTED]
Berkeley, California
(Minister Emeritus, First Unitarian Church,
Brooklyn, N.Y.)

[REDACTED]
Central Methodist Church
Sacramento, California

[REDACTED]
Berkeley, California

SF T-13, 5/7/62

CONFIDENTIAL

CONFIDENTIAL

RE: COMMUNISM AND RELIGION

A petition in 1960 proposing a five year statute of limitations on deportations and denaturalizations addressed to the House Judiciary Committee of the United States Congress included the following sponsors:

[redacted]
Calvary Methodist Church,
San Francisco

[redacted]
Geneva Avenue Methodist Church,
San Francisco

[redacted]
Grace Methodist Church,
San Francisco

[redacted]
Sacramento

[redacted]
Berkeley

SF T-14, 6/18/62

In March, 1960, the following were signers to an appeal on behalf of MORTON SOBELL:

[redacted]
SF T-14, 6/18/62

In September, 1961, the following were listed as sponsors of the National Assembly for Democratic Rights on September 23 and 24, 1961:

[redacted]
SF T-14, 6/18/62

CONFIDENTIAL

CONFIDENTIAL

RE: COMMUNISM AND RELIGION

V. IDENTITIES OF COMMUNIST FRONT ORGANIZATIONS
IN WHICH MINISTERS OR INDIVIDUALS ACTIVE IN
THE RELIGIOUS FIELD ARE NOW SERVING IN
LEADERSHIP CAPACITIES

There are no known communist front organizations in the San Francisco area in which ministers or individuals active in the religious field are now serving in leadership capacities.

SF T-5, 6/14/62

VI. IDENTITIES OF MINISTERS AND CHURCH WORKERS
ON THE SECURITY INDEX

A. MINISTERS:

None.

B. CHURCH WORKERS:

Members of the North Oakland Club of the CP who claim church membership are [redacted] and [redacted]. Both are on the Security Index of the San Francisco Office.

SF T-8, 6/14/62

VII. EFFECTIVENESS OR INEFFECTIVENESS OF
CP, USA, AND ITS FRONT ORGANIZATIONS
IN CARRYING OUT THEIR PROGRAMS IN
RELIGIOUS FIELD

At a meeting sponsored by the CP in Petaluma, California, on April 9, 1960, AL RICHMOND, a member of the Northern California District Committee of the CP, claimed the peace movement was gaining new momentum as evidenced by the acceptance of its theories by the Methodist Church.

SF T-15, 4/11/60

CONFIDENTIAL

CONFIDENTIAL

RE: COMMUNISM AND RELIGION

A source who is a member of the CP in San Francisco has assessed the effectiveness of the CP in the San Francisco area in carrying out its programs in the religious field as follows:

The effectiveness primarily has depended upon the issue involved. The United States is not a monolithic society and people have honest differences and varying problems which can be exploited by the communists. The CP concentrates on those honest differences and unfilled needs which will best serve to advance the cause of communism.

Communists are trained to think in terms of organizing. The CP knows that as long as people with differences and problems act only as individuals they do not have the power to accomplish anything, to resolve their problems, or enforce the acceptance of their ideas. The aim of the communist in performing "mass work" is to show these unorganized individuals how to organize and bring group pressure on existing political bodies. Many times he need only help a group already organized to organize more effectively, at least on the issue the communists wish to stress. The objective of the communist is to get people and groups to take a stand on one issue at a time, forgetting differences on issues on which the various individuals cannot agree.

The foregoing tactic has been effective in San Francisco in getting the American Friends Service Committee and the Unitarians to take stands with communists participating on peace, on peace at any price, and on the communist theory that peaceful co-existence is possible. It also has succeeded in obtaining official pronouncements from the Episcopal hierarchy on communist campaigns around the HCUA and the McCarran Act.

SF T-5, 6/14/62

Another source has noted that the CP in San Francisco generally has been unsuccessful in obtaining religious support

CONFIDENTIAL

CONFIDENTIAL

RE: COMMUNISM AND RELIGION

on any issues other than those within the sphere of religious interest. The greatest success of the CP has been with various Negro ministers and congregations, the Quakers and the Unitarians. The latter two groups in San Francisco apparently have assumed the attitude that they will not question the background of an individual if he is working to achieve the same ends irrespective of the motives of the individual.

SF T-6, 6/7/62.

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In Reply, Please Refer to
File No.

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

San Francisco, California

June 21, 1962

Title COMMUNISM AND RELIGION

Character INTERNAL SECURITY - C

Reference Letterhead memorandum dated
and captioned as above at
San Francisco

All sources (except any listed below) whose identities
are concealed in referenced communication have furnished reliable
information in the past.

ALL INFORMATION CONTAINED
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ENCLOSURE

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